

THE
YOUNG CHRISTIAN;

OR,

The Pleasantness of Early Piety.

EXEMPLIFIED IN THE LIVES OF

EMELIA GEDDIE,
CHRISTIAN KER,
SUSANNAH BICKS,

SARAH HOWLEY,
KATHARINE BRUEN,
JOHN JANEWAY,

AND FIVE OTHERS.

By the Rev. Mr JOHN BROWN,
LATE MINISTER OF THE GOSPEL IN HADDINGTON.

PSALM viii. 2. *Out of the mouth of babes and sucklings hast thou ordained strength.*

PSALM xxii. 9. *Thou didst make me hope when I was upon my mother's breasts.*

PSALM lxxi. 17. *O God, thou hast taught me from my youth.*

PROV. viii. 17. *They that seek me early shall find me.*

PROV. iii. 17. *Wisdom's ways are ways of pleasantness, and all her paths are peace.*

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P R E F A C E.

THE aim of this part of an Exemplification of the CHRISTIAN LIFE, is to represent *the pleasantness of early piety*. Like the other two, it represents no more than a few lives and deaths ; but which mightily encourage all concerned, to their utmost, to study to promote an early fear of God.

Permit me, therefore, my fellow parents and masters, and even teachers and ministers, to attend to this point with all diligence ; for out of it are the issues of life. How delightful to have our children, servants, scholars, or young hearers, living or dying in the manner these young ones did ! How delightful to have them, on deathbeds, blessing God, and thanking us for the pains we took in their Christian education ! Why do we complain of the ignorance, folly, pride, prodigality, and profaneness, of the rising generation, if our neglect of their souls, or our encouragement of them in fashionable conformity to the world, be the cause. If any of them be a burden or a reproach to us, doth not our own wickedness correct us, and our backslidings reprove us ?

My dear young ones, permit me again to beseech you, in Christ's stead, to be reconciled to God. When the great God, your Saviour, hath set so many delightful examples before you, when he hath directed so many precious words of his grace to you, why should you not be deeply concerned about your eternal salvation ? Even while you read this, Jesus Christ, in the most endearing manner, invites you to himself, saying, " My son, give me thine heart. Hearken, O daughter, and consider, and incline thine ear. So shall the King greatly desire thy beauty. He is thy Lord, and worship thou him. Suffer little children to come unto me, and forbid them not ; for of such is the kingdom of God. Come, ye children ; hearken unto me : I will teach you the fear of the Lord. O taste and see that the Lord is good ! Blessed is the man that trusteth in him. O fear the Lord, for there is no want to them that fear him. I

love them that love me; and they that seek me early shall find me. Wilt thou not from this time cry unto me, My Father, thou art the guide of my youth? Turn, O backsliding children, saith the Lord: for I am married unto you. How shall I put thee among the children, and give thee the goodly heritage of redeemed nations. Thou shalt call me, My Father, and shalt not turn away from me. Remember thy Creator in the days of thy youth. O that you were wise! that you understood this! that you would consider your latter end." My dear children, is there any thing more glorious and excellent than Christ? any thing more precious than Christ? any thing more necessary for time and eternity, than Christ? any thing more useful and profitable than Christ? any thing more lovely, pleasant, and delightful, than Christ? any more kind, loving, gracious, and merciful, than Christ? No, no. Come, then, seek him while he may be found; call upon him while he is near. In these little histories which I now present to you, behold what your lives ought to be! Behold what, by the grace of God, they might be! Behold what they would be, were it not for your own sloth, folly, and wickedness! Behold what an honour and comfort you might be to your parents, masters, teachers, and ministers! and what a mercy to your families and country! and what a joy and crown to Jesus Christ, that loved you, and gave himself for you! Behold what an heaven on earth! What an heaven on your death-bed you might have, as a certain pledge and earnest of your being for ever with the Lord, in whose presence is fulness of joy, and at whose right-hand are pleasures for evermore.

Holy *Fenner* says, that he knew a private person, who, by his serious advices and instructions which he gave to his neighbours, when he happened to meet with them in fields or houses, gained about forty of them to Christ.

N. B. It might be proper to read, along with this Preface, the Author's sermons on the *Sinfulness and Danger of neglecting to raise up Spiritual Children to Christ*; and his two *Addresses to Young Ones*, annexed to his Lesser and Larger Catechisms.

THE
YOUNG CHRISTIAN, &c.

EMELIA GEDDIE was born in Falkland, in the county of Fife, A. D. 1665. Before she could speak, she manifested a most remarkable regard to the worship of God. If she had been weeping or shewing an anxious desire to have any thing, she became quite composed, whenever she saw or heard that they were or seemed to be going to family-worship; and though her body had been uneasy, she continued perfectly quiet and patient till it was ended. Beginning to speak about two years of age, she began to ask questions concerning God and religion: as for instance, observing the sun shining, she asked, if that sun shined on her grandfather and grandmother, and made them to see as well as us? and being told that the same sun gave light to the whole world, she replied, Ought we not then to love that God who made all these things, and gives them to us? Many hundred of such questions she proposed, or answers she returned; and such was her wisdom and gravity, even while an infant, that every one, especially they that seldom saw her, admired her.

Before she was three years of age, some overhearing what weighty and significant expressions she used in craving a blessing before meat, asked her, who had taught her to crave a blessing to her food after that manner? She replied, that she had learned now and then a word from several persons, and the Lord had joined these words together for her; and she had made a grace of them. About the same time, suspecting that the maid who attended her had cleaned a room on the Lord's day, she reproved her sharply, saying, Away, begone: You sin

against the Holy Spirit : You sweep the house on the Sabbath, and profane the Lord's day. Nor could she be reconciled to the maid, till she found that she had been mistaken. About that time, a servant, who had newly come to the house, having, in her hearing, used the devil's name in a way of cursing, she reprov'd him sharply ; and said, that if he did it again, she would complain of it to God. Being a wanton fellow, he scoffingly bade her go and do so: Hereupon she went to the next room, and fell upon her knees for a while ; and returning, the young man mockingly asked her, if she had told God upon him? She gravely replied, that she had ; and that he said, if you continue to do so, he will give you away to the devil, and cast you into hell. The young man was astonished, and carried more circumspectly as long as he served in that family. After he had been seven years out of it, one that heard him swear, put him in mind of this ; which made him to weep, and say, that he ought never to have forgotten that reproof.

Being afterwards in company with a woman that was struggling with dreadful temptations, and even afraid to be in a room alone, Emelia offered to go out, while the woman laboured to detain her. And when she was near the door, she looked back, and said, with an unusually strong and sharp voice, " God is with you, and will keep you from evil." The tempted woman was presently made to say in her heart, This is not the voice of the child, but of the Lord. And the dispensation was so blessed to her, that her temptations gradually evanished, and never after returned. Being observed to be very attentive to the word of God read, and to be much in secret prayer, and given to urge others to it, R. W. an old experienced Christian, meeting her in her return from her room, to which he used to repair, asked her, if she had been at her prayers, she answered, Yes ; and added, When I was a child, my mother taught me to pray ; but now the Lord teacheth me. Being asked, how she knew the Lord's teaching from that of her mother? she replied, that the

Lord made her both to rejoice and weep; and made her heart glad, and gave her new words. Some time after, her mother took her along with her to a social meeting for prayer and spiritual conference, as her inclinations carried her to be in such societies. The meeting consisting of some old experienced Christians, and of others that were but just entering on the Lord's way, there happened some dispute, which of the two should begin: upon which Emelia, not yet four years of age, and sitting at her mother's feet, said, I am the youngest of all, I will begin. Her mother reproved her, for this her only instance of forwardness; but an old experienced woman, on whom the society had laid it to begin, prevailed with her mother and the company to allow her to begin. A young gentlewoman, who had scarce ever been at such a meeting before, was so moved with several expressions which the child had in prayer, that, notwithstanding all the fury of the Prelatic persecution, she held on in the Lord's way ever afterward; and acknowledged, that the Lord had blessed the child's prayer at that time, to the real edification of her soul. Thus, out of the mouth of babes and sucklings, the Lord ordained strength, Psal. viii. 2. Being now about four years of age, she was observed to weep much at sermons, or other religious duties, but was utterly unwilling that it should be known, and careful to wash her face, or put herself into such a posture as might best conceal it. And if she had heard any speaking to her praise, or narrating any of her sayings or practices, she would have wept, or gone off and hid herself. A godly minister having inadvertently said, that he would not give a halfpenny for a child's religion, it threw her into great perplexity and heaviness for a long time; and she often asked such judicious and godly persons as she met with, whether they knew any good and religious children, that continued such when they were old? One day, when her mother reproved her for not giving a good enough account of her lesson, she was afterwards found weeping; and being asked, why she wept, as she

had not been beaten? she replied, that she had rather been beaten than have angered her mother, and that the thoughts of her mother's being angry with her made her weep.

Having now to struggle with strong temptations, she repaired to a godly woman, with whom she often conversed about her spiritual cases; and being asked the reason of her sore trouble of mind, she replied, that the devil took the good word of God out of the very bottom of her heart; and often asked her, What needs all this noise with your religion? You may be like other bairns; they will get heaven as soon as you. Being asked, what course she took with these or the like temptations? she replied, that she knew no other way, but to carry them before the Lord by prayer; and added, I desire that you would pray, and bid godly people pray for me; for my prayers have not strength, nor theirs either, without Christ.—Being one day well dressed, with her linens white, and adorned with red ribbons, R. W. said to her, No doubt you think yourself very trim and clean. She replied, I shall never think that, till I get on the fair and clean robe of Christ's imputed righteousness; and then I shall be truly fine and clean. Some time after, she fell sick; and her bed being made, and she laid in it, one of the company said, This is well; she will now get rest. She, overhearing, answered, I am rejoicing at another thing; and that is, that there is a rest prepared for the people of God, Heb. iv. 9. among whom I hope to be found; and there I shall sing for evermore. And calling for her father, said, Pray; let us pray together here, and we will sing the more sweetly when we come to our rest.

When she began to be more sensibly profited by hearing the word preached, and to give clear evidences of her being edified by it, she heard a sermon on Isa. xxv. 6. "In this mountain shall the Lord of hosts make unto all people a feast of fat things, of wines on the lees," &c. and said, she found the word very sweet to her; and that it did her soul good. Being asked, what good she found

in it? and how it did her good? she replied, that it went through her bones, and into her very heart, and brought tears into her eyes. Being about this time desired to pray with some others, immediately after she had risen from her bed, she refused, and told them, that her prayers could now bring no comfort, and that she would pray none in company, till she had first prayed by herself alone. Being one morning overheard weeping in her bed, and asked, what troubled her? she replied, that she had been thinking of the darkness and torments of hell, and thought she could not endure them.

Being one Sabbath-day in a garden, and seeing some children playing together, she rebuked them, and said, It were better for you to be praying. They answered, We are but bairns. She replied, Though we be but bairns, yet we must die. And then leaving them, she retired to a secret corner. Some of them sought her out, and finding her at prayer, mocked and upbraided her with nicknames. She meekly and gravely asked them, Know ye not that the word of God saith, "Remember the Sabbath-day, to keep it holy." They replying, that the word did not say, Emelia Geddie, keep holy the Sabbath-day, she answered, The word of God says to you, and to me, and to all, "Remember to keep holy the Sabbath-day." They replied to her, You are a strange young Whig; but we will kill you. She replied, that she would complain to God of them, and retired from them to the house. Having some time after again found her out, they scoffingly asked her, if she had told God of them? and what he had said? She replied, that she had; and that he said, "The wicked shall be turned into hell, and all they that forget God," Psal. ix. 17.

When she began to read the *Assembly's Shorter Catechism*, she said to her teacher, I think the Bible is God's word, and the Catechism is the Bible's word. Hearing one read Joel ii. 13. "Rend your hearts, and not your garments," she said, I think this reproves the Papists, and their way of penance; for God calls for nothing but the

breaking and humbling of the heart. Being asked, as she came from a praying society of children, which she had gathered, Who prayed best? she said, I cannot tell who *prayed* best, but I can tell whose words came best forth. At another time she gave this account, that G. W. had most of his prayers about the rulers, and M. G. was much taken up about the churches abroad. A captain having come to her father's house, asked her, if she would marry him? she said, No; for you have no grace. Have you any? said he. She answered, Whatever I have, you have none; for if you had, you would not do the Bishop's bidding, to take the honest ministers, and persecute all the godly praying folk. Being in a company, in which one asked his neighbour, which of the saints he would chiefly desire to be like? she said, I would fain be like David; for he was a man "according to God's heart;" he dwelt near God, and in the "light of his countenance." Taking a view of a game at foot-ball one day, she quickly returned to her companions and wept; and being asked the reason of it, she answered, that it was not so much for seeing the idleness and wickedness of the players, as because she had seen a godly and grave gentlewoman laughing, and taking pleasure at the sight.

Being one day met with her young society for prayer, a minister, who happened to be in the house, was with some difficulty admitted to confer with them; and giving them their choice of proposing questions to him, or of his proposing questions to them, Emelia proposed to him, "Whence is it, that a Christian for ordinary enjoyeth more of enlargement in praying alone, than in praying with others?" D. C. a persecuted minister, coming to her father's house, resolved to preach there next Lord's day. But his studies not succeeding to his wish, he suspected that the Lord had not called him to preach there at that time; and proposed to set off on the Saturday to another place. By his friend's importunity, he was persuaded to make a new trial. She being present, and hearing all this, after a little while, went to him alone by

herself, and asked him, whether he was preparing to preach? Struck with the gravity and confidence of a mere child, he answered, that he was not. She replied, Sir, go and pray. He answered, Yes, I will, if you will pray with me. After both he and she had prayed together, he found himself so refreshed and strengthened, that he immediately resolved to stay, and preached the whole day, with much power and liberty, to the great benefit of the hearers, and perhaps to none more than to her, whose heart the Lord opened to hear with a deep concern, and close application. Much about the same time, a young woman, A. R. under dreadful temptations, obstinately refused taking of meat, as she looked on herself to have no right to it; till one day, Emelia going into her chamber, among other expostulations, told her, that the devil was beguiling her; and that, were she in her place, she would beguile the devil, and not obey him, but obey the Lord, in taking meat, that she might live. Her reasonings were blessed by God to the poor woman's deliverance. That same woman, under an after temptation, having left off prayer, the child's discourse to her, and praying with her, was blessed for her relief.

Notwithstanding the care of her and her companions to conceal their society-meetings, some, prompted by curiosity or otherwise, endeavoured to overhear what passed among them. One day, while they were met, a judicious Christian concealed himself in an adjacent closet for this purpose. After they had met, and before any of them had prayed, a complaint was given in against M. M. the oldest of them all by three or four years: (1.) That she had heard a curate preaching in the church of Strathmiglo, upon a Lord's day. (2.) That being in a company at prayer, she had been seen laughing. (3.) That she had spoken evil of some godly persons. The meeting being constituted into a kind of judicature, of which Emelia was the preses, M. M. replied, that being lodged in a friend's house, that used to frequent Presbyterian meetings, she knew not but they were go-

ing that day to one; and that she was sorry she had been so ensnared, and resolved to do so no more: That her laughter in the time of prayer was occasioned by a young woman's awakening from sleep, and odd entanglement by her chair on which she leaned, and her own stool: That she had not spoken evil of such persons, but with regret had mentioned some things which had been said. The rest of the members, after hearing this, referred the decision to their preses, who proposed, that M. M. should not be debarred from the meeting, or from converse: but since offence had been both given and taken in this matter, she should not be allowed to pray with them for the space of a month; that, during that time, they might have opportunity to observe her deportment, and she to improve herself by her good behaviour. Such was the grave, impartial, and wise procedure of this young judicatory, directed by their president.

Being ordinarily employed to deliver the alms of the family to the poor, she followed them to the outer gate, and instructed them, and warned them, that their wicked lives, their swearing, drinking, profanation of the Sabbath, and other crimes, would bring them to hell: and one day she chid her mother, that she, like others, would give meat or old cast clothes to beggars, and yet never be at pains to teach them that they had souls, or teach them a question of the *Catechism*. One day she told a minister, that she thought the renegade beggars were the accursed posterity of Cain, sentenced by God to be *fugitives* and *vagabonds* in the earth; and that every parish ought to keep, provide for, and teach their own poor; by which means much abominable wickedness, and wrath on account of it, might be prevented.

About the eighth year of her age, her father, who was clerk to the King's stewartry of Fife, was commanded to take the *declaration*, and threatened in case of his refusal. Notwithstanding his full resolution not to comply, he, for trial, proposed the case to his child, and represented, how his refusal might not only provoke the Prelatists to

take his place from him, but even his estate; and then they would have nothing to live upon. As her deep concern for the church and land had led her to an understanding of the sinful nature of that oath, she begged of him not to take it, but let them live by faith, and God would provide for them, without their using any unlawful means of subsistence; and added, that she would go and serve some lady, that would give her meat and old clothes; and thus she would save all her wages for supporting of him and her mother. Behold what an hatred of sinful compliance! and what fervent and dutiful affection to parents! And a minister, one day overhearing her secret prayer, thought every sentence seemed to come from the very bottom of her heart. Among other suits, she particularly insisted for the Lord's delivering of Mess^{rs} A. D. and R. G. from their imprisonment in the Bais; especially for the first, whose deliverance was soon after wonderfully effected. In the ninth year of her age, some boys fell upon her, as she was going to school, and almost beat her to death, because she would not *swear* to them, that she would be no more a Whig, but go to church and hear the curate. When she heard next day, that their parents had severely corrected them for their conduct, she replied, that, for her part, she freely forgave them, as they knew no better.

Understanding that her schoolmistress, whom she considered as a great blessing to her, and to the place, was like to be expelled from it, on account of non-conformity to Prelacy, she endeavoured to prevail with some of her associates, to spend some time in joint prayer, that God would detain their mistress among them; but that failing, she spent some time in prayer for that purpose by herself, and was encouraged by the Lord's impression of that word on her mind, "Fear not, only believe." Her requests were so remarkably granted, that, notwithstanding all possible means were used to banish her mistress from the place, she lived there as long as she pleased, with much quietness. One day her mother had con-

sented to let her go to a *penny-wedding* of a near relation's servant, her schoolmistress, to whom she gave an account of her spiritual concerns, from time to time, said nothing, but desired her to read Isa. xxii. 12. 13. 14. and inquire into the Lord's mind of it. Having done so, she told her mistress, that though she had not, God, by that passage, had forbidden her to go to the wedding, as by it he is at this time calling us to fasting and *mourning*, and *praying*, and to *girding with sackcloth*; whereas, if I had gone to that wedding, I had gone to feasting, revelling, and mirth; and behoved to have had a finer dress than ordinary; none of which are suitable to the times, or to the condition of my father's family. A day or two after, some of her cousins, by their intreaties, decoyed her to go with them to a chamber of the house in which the marriage-entertainment had been held, where she was an on-looker while some of the young gentlewomen *danced*. But her soul soon falling under a heavy damp, she retired from the company to inquire of the Lord into the cause of it. And having essayed prayer, reading of the scripture, and meditation, without any sensible success, she went to prayer again; and the Lord convinced her of the evil of countenancing and encouraging the other children in their lightness and vanity, by her presence with them. She humbly confessed and bewailed her sin before the Lord; and, in so doing, got such clear discoveries of pardon, and of Jesus' love to her soul, and such near embraces of him by faith, that she could have been satisfied to have gone immediately to heaven.

Being observed one day to go very often out of the school, contrary to her custom, one traced her, and found that she retired for prayer. On her return home, she found that the persecutors had carefully searched her father's house for papers, but had found none. Upon which she retired, and gave thanks to the Lord for his merciful answering of her prayers; and was much concerned for the Lord's return to this and other churches; and had clear discoveries of the Lord's coming

forth against his enemies, and making them flee as chaff before his presence. Upon another day, she came very cheerfully and pleasantly to her mistress, saying, I have gotten two great mercies. The one is, that the Lord will again appear gloriously in this land; and the other is, that he hath given assurance to my soul that I am his. Her mistress having been absent about a week, at her return asked her, how it had gone with her soul? She replied, I have been sore assaulted with Satan's temptations; but having got that word, "The seed of the woman shall bruise the head of the serpent," he went away. Soon after, I was so plagued with lightness of heart, that, to be rid of it, I could have wished to have been in my former tempted condition. Next, I was taken up about suffering for truth; and found, that I am neither able to suffer nor to flee. And then I got clear discoveries of the sufferings of Christ, which would dispose my heart to suffer for him. Upon a Sabbath-day, when she and another child were praying and reading sermons in her father's garden, a girl came in upon them, who had been one of their society, but had gone to church that day, and fell a plucking of the flowers. Whereupon Emelia said to her, These are the fruits of the curates preaching, even breaking of the Sabbath.

In conference, she asked a friend, What good do you get of scriptures which come passingly into your mind through the day? Her friend put back the question to her, and she answered, They divert my mind from vanities, but they do not promote the exercise of godliness in my soul, unless I get them from God by prayer, or else go to him by prayer with them. She asked her mother, if she had prayed for him who was persecuting them, and had possession of their estate? Her mother answering, that she had not, she modestly replied, I think you should have done it. I have been trying it, as I could; and do think, that none but such a rod was fit for us. But he will be brought low, and your hands shall not be on him. You shall return and possess your

own; and in your return shall have nothing to do, but to see the salvation of the Lord. All which came exactly to pass. Being at Kirkaldy, and understanding that some who had but just heard sermons, were intent on hearing more, she said, these people are like to some horses, which pull a great deal of fodder from the rack, and tread it under their feet, eating little or nothing of it. We should be like the horses which eat what they pull down. When we have heard a sermon, it were good for us to chew the cud, by meditating on that which we have gotten, ere we look for more. Having heard a sermon against *backsliding*, she was very much affected by it in her mind, as she had not set apart a time to praise the Lord for his merciful deliverance of her, in a great piece of a slate falling on her, so as to touch her clothes, without in the least hurting her, though she had used solemnly to thank him for less matters.

On her way to London, with her parents, in the tenth year of her age, they happened to have a Popish lady in the coach with them, who took delight to converse with her on religious matters; and having endeavoured to persuade her of purgatory, she replied, that she had read and heard from scripture of *heaven* and *hell*, but never of *purgatory*; and that she saw no ground to believe it. The lady insisted, what became of the patriarchs that died before Christ's coming in the flesh. She replied, that all these lived and died in the faith of Jesus Christ to come in the flesh, Heb. xi. 13. John viii. 56. Psal. xvi. 8. and by virtue of his satisfaction they were saved, as all the elect shall be from the beginning of the world to the end of it. The lady highly commended her, and lamented that she had not some to educate her in the way of their church. Being present at the dispensation of the Lord's supper, in a Presbyterian meeting-house, though she thought herself too young and ignorant to be a partaker, she was observed to weep much, as covertly as she could, and said, I saw much glory and beauty in that ordinance. My heart was exceedingly affect-

ed with these words, "The same night in which he was betrayed, he took bread, and brake it, and said, Take, eat; this is my body which is broken for you, this do in remembrance of me," 1 Cor. xi. 23.—26.; and with the *timing* of it, when he was just going to suffer from men, and to endure the wrath of God; which, to me, held forth his love as past all finding out. This made me look about, that I might see if any was able to resist the power and love which I saw and felt; that the Lord Jesus should have looked on men, the same night in which he was betrayed; and far more, that he should have given them such a token for good. Being intreated to go to a *dancing-school*, for a while, she went one day to observe their conduct. But no persuasion could move her to go again. I cannot endure, said she, their lightness of speech and behaviour, nor the danger of bad company. Nor could she endure to see her school-fellows so much taken up about delicacy of food, or vain apparel.

Returning from England, after about seventeen months stay in it, she went to Ayr, to visit her grand-parents. Being there afflicted with a violent cholic, which lasted seventeen hours, she, as soon as able to speak, said, Now I know the truth of what I have often heard. For, if I had died in this case, I could not have had one composed thought of God, of Christ, of death, or judgement; and exhorted all about her not to delay their thoughts of, or preparations for death, till they were laid on a sick-bed: For, said she, I find sickness hath enough to do for itself. After her recovery, she was more close and serious in self-examination, and every other point of practical religion.

About this time, the Lord, as it were, anew carried her through all the steps of *effectual calling*. Satan tempted her, that she had time enough before her to be religious. "Let your childhood once pass, (said he), and then remember your Creator in the days of your YOUTH." She feared, that all the religion which she had might only

be owing to her good education. After she had continued in great trouble of mind for several weeks, the Lord gave her more clear and distinct views of original sin, and of the enmity of her nature against God, than ever before. I believe that great truth of original sin, said she, from Rom. v. 12. "By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." It is reasonable that we be sharers of the guilt, since we would have enjoyed the privileges, had our first parents stood. How that sin was conveyed to me, or works in me, I do not know; but I am convinced, that I was *shapen in iniquity*, and *conceived in sin*. I feel a hard heart in me, a heart *deceitful above all things, and desperately wicked*. Under this deep and afflicting sense of her lost estate, and utter distance from the Lord, she continued for a time justifying him, whatever he should do with her; seeing the necessity of a Saviour, but could not be persuaded, that he would look on such a polluted wretch as her. In this strait the Lord set home that word upon her spirit, John iii. 16. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life." Then, said she, I was made to see a possibility of my being saved, only by the Lord Jesus: But I find, not only inability, but also unwillingness to come to him. And that scripture was borne in upon me, 2 Cor. v. 21. "He hath made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him." This more fully held forth the Lord Jesus to me, as our Surety and righteousness. But, alas! I am so great a sinner, and so unwilling to be denied to my own righteousness, that my troubles and fears are increased, even by the hearing of him; because I cannot come to him for righteousness and salvation. I was foretossed, and became almost hopeless. I saw that there was no help, but by coming to the Lord Jesus; and yet I found an utter unwillingness to go out of him. Alas! said I, shall I die thus eternally? Then, in my distress,

that word was given me, Luke xix. 10. "The Son of man came to seek and save that which was lost;" which instantly calmed my spirit, and shewed me that there was more than a possibility of salvation for me. Another word followed, 1 Tim. i. 15. "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom I am the chief." It came with such power, that I was sweetly drawn, and even compelled to come in. I was made willing to part with my own righteousness, and to take the Lord Jesus for all things. After this, I was enabled, through grace, more fully to prize him, and saw him more lively in every thing; and I was made more humble, and brought to mourn for sin, in a more kindly manner.

Some days after, being sick, she asked a friend, that was sitting by her, whether there was such a word in the Bible, as, "Himself took our infirmities, and bare our sickness?" Her friend answered, there was, and read it from Matth. viii. 17. She was silent at that time; but next day said, The word which you read yesternight was made a blessed word to me: *He himself!* Oh! what an one is *He himself!* I got, by faith, a more full discovery of him, through the vail of his flesh, than ever I had attained before. I saw him as God-man, reconciling the world to himself! and even such sinners as I am. Oh! what love and bowels of compassion did I see in him to sinners, and that from all eternity! which comforted my poor, wearied, and languishing soul, and made me to rejoice in God my Saviour. After this, Satan endeavoured to persuade her, that her closing with Christ was all presumption, and that it was merely to get peace and quietness, not from any love to God, or hatred of sin, nor yet for righteousness in and from Christ. And he brought in several places of scripture, to prove that her heart was not right with God. But she was relieved by the powerful impression of that word, 2 Sam. xxiii. 5. "Although my house be not so with God, yet he hath made with me an everlasting covenant, ordered in all things

and sure; and this is all my salvation, and all my desire." By these exercises she was taught to see her own weakness and unbelief, and to discern Satan's wiles more clearly than ever,—and to observe, that scriptures impressed by the Lord made a divine light to break up in her soul, and led her to Christ: but those impressed by Satan, tended to fill her soul with confusion, and to discourage her heart, and fill it with hard thoughts of God; and to observe, that whenever she received any word from the Lord, for confirming her faith, or directing her walk, either Satan was permitted to tempt her, or she was tried by some cross providences.

The Prelatic persecutors having imprisoned her father in Edinburgh, he had caught such a hoarseness, as that he could not speak but under breath; and so got a promise to have his appearance before the Privy Council delayed. His friends were easy, not expecting that he would be called. Emelia, having retired, returned to her mother, and said, I think my father will be called before the Council this night; let us all go to prayer for him. The company agreed, providing that she would begin; which she did; and intreated the Lord, that he might not only be kept from sinning, and delivered out of prison, but also be enabled to speak freely before them. Her requests were evidently granted; and, contrary to all expectation, her father appeared before the Council that night, had his hoarseness taken away, spake aloud and freely, and was ordered to be set at liberty without any bonds or engagements.

Being sick one day, she said, I have had but a sick life of it; and if it were the Lord's will, as to what concerns myself, I would be away. But if it tend to the glory of God, and comfort of my parents, I am content to live, and to be denied to my own desires. Perhaps it was at this time, that, being asked what was the cause of that heaviness under which she seemed to be, she answered, I see great and sore troubles coming on the church and people of God in this land, and great warnings are given

them to enter into their chambers, and hide themselves, till the indignation be overpast; and added, As for me, the Lord will hide me in the hollow of his hand, I shall not see these evil days. O that his people would flee to his promises, and to the bleeding wounds of Jesus Christ! In these only there is safe hiding in a dark and gloomy day.

One observing to her, that she did not call her parents *Sir* and *Mistress*, as other children did, she replied, that she was ready to address them in that manner, if it was their pleasure; but that the mentioning of the relation raised awe and reverence in her spirit, when she spake to them; and that she found, that the ancient patriarchs and their children used to mention the relation in speaking to each other. Being occasionally in a house, where she observed that the lady was almost continually reproving and chiding her children, she wished that her ladyship would set apart some of that time, which she spent in chiding her children, to pray for them, as constant chiding made them careless of reproof, and hardened them in the evils for which they were reprov'd.

Being for about four months in a country-place, where she had no opportunity of public ordinances, and but little of Christian conference, one asked her, how she spent the Sabbath? she replied, that, though that often gave her uneasy thoughts before hand, yet she might truly avow it to the glory of God, and for the encouragement of others to love him, and trust in him, that she had found him faithful, who hath promised to keep alive poor souls in times of famine; and that he had sometimes brought to her remembrance what she had formerly heard preached, and at other times had enabled her to reflect, for her comfort and establishment, how he had led her in time past; and had so breathed upon the scriptures, which she read or repeated, that when they called her to supper, she was loth to leave her retirements, and return to company; and regretted that the Sabbath went over so soon. Being in conference

with a godly person who had been at Edinburgh, she was anxious to hear how matters were going with the Lord's people, through the land? how it went with them in secret? and what they found of his presence and power in ordinances? Why do you ask that? said the person. She replied, It is not so with me in my retirements as once it was. Then my heart and work fell natively to my hand, and I came off from it refreshed; but now the great part of my time is spent in bringing up my heart to a tune for prayer; and when I come from it, I am burdened and wearied. I think no body is in such an evil case, and hath a heart so bad and slothful as mine; neither do I find that in the word preached, which I once did. I would gladly hear, that it is better with others than with me.

After three years absence from her mistress at Falkland, she, at her desire, gave her an account how it had been with her soul, how she had been oppressed with fears of her being in a natural state, alarmed with the great length that hypocrites may go, and grieved that she had not attained such distinctness in her experiences as others had done; that the Lord had more fully convinced her of the dreadful nature of an unregenerate estate, and of sinners utter distance from God, and of the deceitfulness and desperate wickedness of her heart; and had shewed her the way of salvation through Christ, and made her heartily to approve of it, and enter into covenant with him; and had given her such intimations of his everlasting love, that she could not afterwards doubt of it.

Finding that the exercise of her mind weakened her body, she resolved to slight the temptations of Satan, and take no notice of them, and go to the Lord by prayer, whenever she found her corruptions mightily stirring within her, and beg that he would strengthen her against them, expecting that thus the burden of them might be either taken off her, or strength given her to resist them. Hearing two godly persons conferring concern-

ing the Lord's way with them, and his providences, &c. she said, These are no mysteries to me; but, Oh! that I knew them in my own soul! The vain talk of other children being a burden to her, she diverted herself much in taming and feeding of birds, as she found her spirits behoved to be sometimes slackened by recreations. But even in that her soul was edified, in observing how harmless and grateful beasts are: a roe known to her having, for more than a year, every day kindly visited a ploughman who had delivered it from the hounds. She observed the wisdom of God in birds drinking none before they can fly for it; and in very little food serving pullets at once; and in their dams dividing that little which she can bring at once, to them all; and in their gladness, when they are let out of their cage, or have it cleansed. This, said she, reproves me, that I labour not more to get my heart frequently cleansed from sin, that my soul may rejoice at the returns of the Spirit of grace, who will not dwell in a polluted heart, but delights in a clean and contrite spirit.

Being at dinner in a gentlewoman's house, along with Mr J. C. and sundry persons of honour, who were all exceedingly damped on account of the defeat of their friends at Bothwell-bridge, the minister urged her to tell her thoughts of that dispensation of providence. At last, in obedience to her father's command, she modestly replied, that God's providences have ordinarily two sides; and that they now saw the dark side; but she hoped, that the light side would afterwards appear; and that it became them humbly and quietly to wait upon the Lord in the way of duty, till it should please him to discover it. She learned much of the scriptures by heart, particularly the 8th of the Romans, which she said was a whole Bible to her, Heb. xi. John xiv. xv. xvi. xvii. most of the Song of Solomon, many psalms and chapters of Job; saying, that the time might come, that she should not have them to read; and she could not live without the PRECIOUS BIBLE. Some ministers had great delight in conversing

with her, and even mentioned what they met with, in their sermons, as rare instances from a child, and exemplary to the oldest and most experienced Christian.

Along with a most delightful modesty, a sweet favour of Christ ran through her letters. In 1675, she wrote to her father, who was then in London,—“ I pray that you may be guided in your way, and not left to sin against God; for this is a very trying time, and the people of God are under many temptations. You have need to watch over your heart now. The Lord bring you to your journey's end. I desire you may bring me home a new *Bible*, and the *Confession of Faith*, and *Catechisms*, with the *Covenants*, and *Scriptures at length*.”—About three years after, she wrote to her mother,—“ We are all in good health, blessed be the Lord. O that I had grace to improve health, and every thing, and all the changes of our lot! I think the Lord hath been letting me know what it is to abound; and now, what it is to want the precious opportunities I had in Edinburgh, &c. on which times I cannot but reflect with delight, and say, The Lord was kind to me there, though I did not see it at the time. The Lord was then alluring unworthy me; and yet I would not be allured. I see the Lord was kind to me for the time which is now come. The Lord is the same yesterday, and to-day, and for ever; yet all the comfort I have is when alone.” In another to a young lady, 1680, she writes, “ My health I have had ever since. O that I could make a good use of it, and work while it is called to-day! and that I may not be found idle in the market-place! For we have a particular command to “remember our Creator in the days of our youth.” And seeing that the Lord is allowing us encouraging promises, whereupon we may ground our hope, O! that we may hold them fast against the day of temptation, that we may be able to answer Satan's suggestions, and not be put from our duty. It is his design to hinder us from waiting on the Lord; but there is nothing that doth so much disconcert Satan as prayer and meditation.

A little before her last sickness, she hinted to some friends, that for two years past she had never bowed a knee before the Lord, without some particular requests lying on her heart; and that in order to this, as soon as mention was made of praying in her presence, she was enabled to look up to the Lord, and to consider the season in which she was called to pray: And that the Lord was so condescending to her, as to put something in her hand, either to pray for or against. But added, that her words especially respected secret prayer; and that, as to that, she was kept observing and waiting what the Lord put into her hand, and what he accepted from her, and what returns she got.

In the end of 1680, she was seized with a violent flux and gravel, under which, notwithstanding the tenderness of her body, she bore her trouble with amazing patience; saying, I have been supported. I prayed for rest, and I got it. I see that the Lord hears prayer, and gives his beloved sleep. I am not weary of my bed; for my bed is green, and all that I meet with is perfumed with love to me. The time, night and day, is made sweet to me by the Lord. When it is evening, it is pleasant; and when it is morning, I am refreshed. She always heard and received the word of God with much life and vigour. Being asked, what supported her under her sore trouble? She replied, (1.) That she looked on it as the fruit of her sin; and thought it her duty to bear the indignation of the Lord, because she had sinned against him. (2.) That she was made to wonder, that it is not, and hath not been alway so with her. (3.) That she was helped to bless the Lord that it was not worse. (4.) That means were used for her health, and she looked up to the Lord to bless them, in so far as for his glory and her good. (5.) That, through grace, she was submissive to the will of God, whether for life or for death. (6.) That she had the faith, that it would be better with her; and reckoned, that the afflictions of this life are not worthy to be compared with the glory that shall be revealed.

As, in health, she had been much given to prayer, even in the night, when she awaked; so now, in her trouble, she used to pray twice every night, with them that attended her.

Both day and night, her soul was much ravished with the words of God, impressed on it by the Holy Ghost, particularly, Matth. ix. 2. 6. "Be of good cheer; thy sins be forgiven thee. Know that the Son of man hath power on earth to forgive sins." Isa. xl. 2. "Speak comfortably, and cry unto her, that her warfare is accomplished, and her sin is pardoned." John xiv. 19. 20. "Because I live, ye shall live also. At that day ye shall know, that I am in my Father, and you in me, and I in you." Prov. xxiii. 26. "Give me thy heart." To the last she replied, O reasonable demand! If I had a thousand hearts, thou art worthy of them all, who art the Lord my God: and none hath right, but thy great self. But when I consider the nature of my heart, I wonder that ever he should have sought such a filthy puddle as that, deceitful and desperately wicked. She caused them to sing the 23d psalm, saying, My weakness is so great, that I cannot sing aloud; yet my heart joins with the words; and I have such a feeling and experimental knowledge of that whole psalm, as helps me to sing it with great joy and love to the Lord.

On Saturday night she often said, that to-morrow would be her last Sabbath in time, and expressed her vehement longing for the everlasting Sabbath. On Sabbath, after reflecting on herself for sleeping till eight o'clock, she spent some time in secret prayer and meditation, and then brake out in a ravishing commendation of Christ, from his natures and offices, and especially from the names given to him in scripture, the *bright and morning Star*, the *Lion of the tribe of Judah*, the *Lamb slain* from the foundation of the world, the *Rock* which followed his people in all ages, the *Chief of ten thousands*, the chief of all to me, &c. And then lamented, that though Paul got great uptakings of Christ, and Rutherford right uptakings of him, she could get nothing to the purpose.

About eight o'clock at night, her attendants, thinking that she was just expiring, called for a light. She smiled, and said, I shall not die yet; for I want that promised presence of God, which I have long believed, I shall have in the moments of death. After she had exhorted her comrades present to spend more of their time in seeking God, and to study a life of holiness, she, about two hours before her death, sat straight up, and lifting up her eyes and hands towards heaven, in a most lively, and solemn manner, pleading the promises which God had spoken to her heart, and implored mercies for herself, her parents, and the suffering church and people of God. And soon after, pleasantly fell asleep in Christ, A. D. 1681, in the sixteenth year of her age.

II. CHRISTIAN KER laboured under a wasting bodily distemper from the sixth year of her age. She had a wife and acute natural judgement. Her religious education, by instruction, counsel, and example, and her continued trouble, which made her apprehend the vanity of earthly things, and abandon the love of them, were blessed of God to render her remarkably pious. About fourteen months before her death, for five or six weeks she was under great fear and dread of the wrath of God. One night, about eleven o'clock, she called one that was in the room, and finding that there was none else present, she said, This hath been a strange day to me. It hath been a day of many doubts and fears, but the Lord hath delivered me out of them all; and I know that he will make me happy. Her friends hinted to her, that she had need to be very wary, as frequently Satan strives to make people sit down on a false hope where there is no ground of peace; and asked her, what had comforted her? Was it that God was merciful, and she trusted to that? Or, was it that Christ had died formerly, and she trusted to that? Or had she been enabled to lay hold upon any scripture-promise? The child cried out, "It is that, it is that." He hath said, that "whosoever cometh to him,

he will in no wise cast out." And I am sure, I have done that ; and I will trust him ; I will ever trust him. After this, she was never known to be under any inward terror.

Two of her near relations being present with her at Edinburgh in the end of January 1702. She cried out to one of them, Oh ! were it not for the hope of heaven, I could not bear this trouble. Her friend replying, that heaven would make her amends for all : To which she replied, Yea : there are no foes there. It may be, at death, there will be pain ; but that will soon be over. There are two places of scripture very comfortable to me : The one is, "Suffer little children to come unto me : for of such is the kingdom of heaven," Mark x. 14. The other is, "In the volume of thy book it is written of me, I delight to do thy will, O my God," Psal. xl. 8. After which words, she cried out, O to think how willing Christ was to die for sinners !

On the 31st of January, she was seized by sickness, and perceived that her death approached near. The Lord in a more remarkable manner manifested himself to her, to the discernment of all that saw her. She appeared altogether ravished with the love of Christ. Ten thousand worlds seemed to her, in comparison of him, as nothing. Her heart was lifted up, in the contemplation of the heavenly mansions, where she would get a crown on her head, and a new song in her mouth. How affectionate were her commendations of Christ, from her own sensible experience of his glory, power, and grace ! Seeing her mother looking at her, she cried out, O mother, mother ! I am going to get Christ. I now hope in him. He will not leave me. I have given myself to him. He will not forsake me now. I am going to embrace him. He will meet me. O rejoice and be glad with me. I am going to get a glorious crown—a crown of many pardons. Her father coming to her, she intreated him also to rejoice ; and said, You would rejoice, if I were healed of my bodily trouble, and would love that

person who had healed me. But should not we love Christ more, that will heal my soul, and take me to himself, and make me for ever happy? I do not desire to live in this world. If you could give me the whole universe, I would rather die than live. Christ hath died for me. Christ is better to me than all the world. I trust to the merits of Christ. Upon the cross, he bowed his head, and gave up the ghost, having said, *It is finished*. At the repetition of which words, she seemed to exult and triumph.

Mr G. A. coming to visit her the next day, asked her, how she was? She replied, I am not well; but I will be well. Being asked, if she was content to die? She said, Yes. Being asked, where her hope was? and what she had done that made her believe that Christ had died for her? she replied, that all her hope was in the merits of Christ, who had died for her; and that she knew that she deserved damnation instead of salvation: but that he is a good as well as a just God. I have given myself away to him, and he hath said, "Whosoever cometh unto him, he will in no wise cast out." That same day, taking her brother R. by the hand, she said, My dear R. seek the Lord; love Christ; give yourself away to him, and he will keep you. Although you should have many enemies against you, the Lord will preserve you; and as sure as your hand is in mine, you will find him, if you seek him. I am going to get a crown of glory to my head, and a song of praises in my mouth: To her sister M. she said, My dear M. seek the Lord, give yourself away to him, and he will be found of you. Give yourself away once, twice, thrice, to him, and you will surely get him. It is true, if you try this way, Satan will be your enemy, as he hath been mine for some time, and taken the thought out of my heart, when I had praying words in my mouth. But that is nothing; seek God, and he will defeat Satan. See that you pray yourself, and cause K. pray; for she is so young, that I need not speak to her. And what shall I say of J.? I even leave him upon

God. Read the scriptures much. My long trouble hath hindered me from reading as much as I would ; but I bless God that I have found much good of the Bible.

Next evening she took her mother by the hand, and said, Dear mother, do not grieve for me, but rejoice with me in my joy. Though I have great trouble on my body, it is not so great as you think. It is from the Lord, and I will bear it. He will support me : his everlasting arms will bear me up. You perhaps sometimes see a tear in mine eye ; but I do not think that it is either pain or fear that occasions it. No, it is rather joy. Dear mother, remember that I was but lent to you. I know, that when you borrow any thing, ye are as willing to give it back again, as you were to borrow it. And will you be unwilling to give me back to God, who lent me to you ? If the Lord should take all the rest of your children from you, would you grudge, if he made as good account of them as he is now making of me ? Do not therefore grieve or weep. As for me, I will not weep one tear. I can leave father and mother, and all the world for Christ. She then desired her mother not to look much upon her when dying, lest she should be troubled at it. The Lord, said she, will be with me ; his rod and staff will comfort me. Overhearing her mother say to some in the room, O such a child and comrade as she hath been ! she replied, " Oh ! mother, God will make up the want of me to you ; take him for your comrade. Often-times I have diverted you, by speaking of worldly things : but God will converse with you of things concerning your soul. I hope to meet with you and with my father in heaven ; for I hope he is your God, and my father's God ; and that he will be my brethren and sisters God. Be not grieved for our parting a little now : for I hope we shall all meet again ; and, O what a glorious meeting it will be, when we shall all meet in heaven !" Her mother begged her to lie still a while, and rest herself, as she had exhausted her spirits by speaking so much, when her body was so very

weak. She replied, "It doth me no hurt. It is not my weak body that is speaking, it is the Spirit of God that supports my weak spirit to speak." She often, under ravishments of joy and love, cried out, "I see him coming, leaping over the mountains, and skipping over the hills of my sins. He is breaking down the partition-walls that I have raised!"

Mr J. L. coming to visit her, asked her, how she was? She answered, I hope I am going to Christ: He will not leave me. I trust in him. He is coming now. Being asked, if she was willing to die? Yes, said she, I am willing, that in life or death the Lord do with me what he pleaseth, if he but make me his, which I hope he will do, for he is a good God. He will bear me up. I hope Christ is pleading for me with my Father. He will be with me, when I go through the dark valley of the shadow of death, and his rod and staff will comfort me. And I will get a glorious crown of many pardons. Mr L. said, You must have many sins, since you need so many pardons. Yes, said she, I have had many sins, many black scores of them, but there is a pardon at every score. And I will hope in him, that he will not leave me. Being asked, if she used to pray? she replied, Yes; and I bless God, have had many sweet returns of prayer. Being asked, what she called *returns of prayer*? she answered, that which I prayed for to myself, and that which others prayed for to me, is now all returned to me. Being afterwards asked by one of her intimates, What were some of these returns of prayer? she replied, I prayed, that God would give me the saving knowledge of himself; and I hope he hath done it. I know that others prayed for me, that whatever he did with me, he would work a saving change upon me, and that, if it were his will, I might be made to declare the great things which he had done for my soul. And hath he not done it?

That same day Mr J. W. another minister of Edinburgh, coming to visit her, asked how she was? and what

she was doing? She answered, I am going to Christ. I will meet, I will embrace him. He hath died for me. I will get a crown of glory on my head, and a song of praises in my mouth. This is but a troublesome world. I have had little or nothing but trouble in it. Christ is better than a thousand worlds. He asked her, what she thought of sin? She replied, that she thought it an ill thing, and that she deserved damnation on account of it; and acknowledged, that her neglect of prayer sometimes, and her playing on the Sabbath-day, had been matter of great grief to her; and that the terrors of God had sometimes lain very heavy upon her, when she wanted him. After she had lain an hour, as if she had been fast asleep, she cried out, in a transport, that she thought she saw the glories of heaven, and began to represent them; but stopt, when an unknown person entered the room. Her discourse with Mr G. H. and W. C. ministers of Edinburgh, was also very favourable; which made Mr H. say, that he thought God had called him thither to be edified by the child, and to wish that an Atheist were present to behold this proof of God's existence and power; and Mr C. to say, that he saw nothing they could do, but thank God on her behalf, who had perfected praise out of the mouth of babes and sucklings.

After she had given her brother R. some further advices to seek the Lord, she said to her father, Oh! shall I not love Christ? shall I not love him, who hath taken away my hard heart, and given me an heart of flesh, to tremble at his word? To her mother, she said, O mother I will get Christ. I will get him. I will get him. Her mother desired the servant to lift her softly to bed. Yes, said she, lift me; and within a little, Christ shall lift me to glory. On the morrow forenoon, February 4th, she died in the eleventh year of her age.

III. A DUTCH GIRL expresseth the exercise of her soul in this manner. By a sermon, Psal. ii. 12. "Kiss ye the Son, lest he be angry; if once his wrath begin to burn,

bleſſed are all they that truſt in him ;” I was brought under great diſtreſs of ſoul ; and by a ſermon on Matth. iii. 12. “ Whoſe fan is in his hand, and he will thoroughly purge his floor. He will gather the wheat into his garner ; but he will burn up the chaff with unquenchable fire.” The Lord made me clearly to ſee, that I was chaff, good for nothing, but to be burnt. After which, I could do nothing but ſeek Jeſus Chriſt, in hearing, reading, and praying. Many mocked me, and called me a hypocrite, or even poſſeſſed by the devil. But I could gladly bear all that, and much more, if I might but get an intereſt in Chriſt, and hold on in his way. By a ſermon from 1 Theſſ. v. 19. “ Quench not the Spirit,” the Lord ſo diſcovered to me my great danger, and my abſolute need of Jeſus Chriſt, that my heart was conſtrained to cry out, Oh ! I can no longer live without Chriſt, and fellowſhip with him ! I could neither eat, drink, nor ſleep, till I found that pearl of great price. I had been much afraid, that I was not ſorrowful enough for ſin, nor ſo duly broken-hearted as others ; and that the Lord Jeſus would never receive and ſave ſuch a wretch as I am. But the Lord hath made me to ſee and believe, that he is willing to receive me, *juſt as I am*, and to ſave me to the uttermoſt ; but, alas ! I have been hitherto unwilling, though now my whole heart’s deſire is to come willingly to him. I was made clearly to diſcern the Lord Jeſus in his ſufferings and glorious exaltation, which made him exceedingly dear and lovely to me. And he ſaid to my ſoul, I am thy ſalvation. Sin and Satan have no more power over thee. Hereupon I laid all my ſins over upon him, and diſcerned him, as my bleſſed Surety, bear them all away. I renounced my covenants with ſin and Satan ; and gave my heart to the Lord Jeſus, and truſted in him without doubting. I received him as my Prophet, Prieſt, and King ; and he is become my everlaſting Bridegroom. Such ſcriptures as theſe came powerfully into my heart. “ I have fought the good fight, I have kept the faith ; henceforth there is laid up for me a crown of righteouſneſs,” 2 Tim. iv. 8. “ It ſhall be ſaid of Zion, that this

man and that man was born there, and the highest himself shall establish her. And they shall go from strength to strength, every one of them in Zion appeareth before God," Psa. lxxxvii. 5. and lxxxiv. 7.; which so filled me with love and joy, that I could do nothing but praise and give thanks. Now God is my Father. He drew me, else I could never have come to his dear Son. Now Jesus is my elder brother, my lovely husband, my king of glory. He will guide me and save me. Now God is my portion. I have an interest in the glorious persons of the Godhead. Though I am poor, and have no parents on earth, I have a wonderfully rich and gracious Father in heaven. O how I am dignified! I am now in the city of refuge, and have nothing to fear. I will willingly bear all scorn and reproach with the people of God, and despise the vanities and wickedness of this world. I would not change, though a man would give me all the substance of his house for one moment of this love of Christ. I am glad in the Lord. My spirit rejoiceth in God my Saviour. What shall I render to the Lord for all his benefits to me? I can render nothing, but only live on and to him. Now the devil hath no interest in me; the Lord Jesus hath overcome him. Though the Lord may suffer me to fall, he will not let me fall away from him. I hope he will keep me from burying that talent of grace which he hath given me, and enable me to improve it for edification. I have unconverted relations, who have shewed me much kindness, let me pray for them. What a mercy it is, that Christ hath so early drawn me to himself, who am not yet eleven years old! I have now continual need of reviving and strengthening grace: let me seek it from Christ's fulness, in the ordinances of his appointment. Blessed be the Lord, that he made me diligent in attending the means of his grace. I often thought, that perhaps I might be converted at such a sermon, and resolved to hold on, till the Lord Jesus should take and lead me, a poor blind creature, in ways which I knew not. And now, O what the Lord hath done for my soul!

IV. SUSANNA BICKS was born in Holland, A. D. 1650. of very religious parents, whose chief care was about her Christian education. By means hereof, she soon had a true favour and relish of the divine truths, which she was taught, and made an admirable use of them in a time of need. She was very dutiful to her parents, and of a very sweet and humble temper; and not only the truth, but the power and eminency of religion, shone in her so clearly, that she was not only a comfort to her parents, but the admiration of many around.

Being, in 1664, seized with the then raging pestilence, she with great seriousness, and an air of triumph, said, "If thy law were not my delight, I should perish in my affliction." Her father comforting her with the hopes, that the Lord would be with her in her trouble, Yea, said she, our heavenly Father doth chasten us for our profit, that we may be partakers of his holiness. No chastisement seemeth for the present to be joyous, but grievous; but afterwards it yieldeth the peaceable fruits of righteousness, to them that are exercised thereby. And lifting up her eyes to heaven, she cried, "Be merciful to me, O Father, be merciful to me a sinner, according to thy word." Then looking at her sorrowful parents, she said, It is said, "Cast thy burden upon the Lord, and he shall sustain thee; and he will never suffer the righteous to be moved." Therefore, my dear father and mother, cast all your care on him, who causeth all things to go well that concern you. Her mother said to her, Dear child, I have had no small comfort from the Lord in the first fruit of his grace, by which thou hast been so much exercised unto godliness, in reading the scripture, in prayer, and in gracious discourse to your own and our edification. The Lord himself, who gave you to us, make up our loss, if he take you from us. Dear mother, said she, I must leave you and you me; but God will never leave us; for he hath said, "Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget; yet will I not forget thee."

Behold, I have graven thee upon the palms of my hands," Isa. xlix. 15. 16. O comfortable words! mark, mother, how fast the Lord keeps and holds his people, that he doth even grave them upon the palms of his hands. On the Lord's day, she desired to be remembered in the public prayers of the church, saying, that the effectual fervent prayers of the righteous availeth much. But, notwithstanding her great affection to faithful ministers, and her desire of their company, she would not allow them to endanger themselves, by visiting her; but chose rather to throw herself into the arms of the Lord, and to improve her knowledge of the scripture, and her former experiences, and the visiting of private Christians, one of whom was of great use to her soul. Though young, she was exceedingly concerned for the public interests of God and religion, for gospel-ministers, and for the sins, and for the decay of the power of godliness, in her own country. Her esteem of, and desire after God, made her cry out, Whom have I in heaven but thee, and there is none on earth that I desire besides thee! O how do I long! even as the hart panteth after the water-brooks, so my soul panteth after thee, O God. My soul thirsteth for God, for the living God. When shall I come and appear before God? Psal. lxxiii. 25. and xlii. 1. 2.

As she had been a great hater of sin, she now, with much grief and self-abhorrence, reflected on her sinfulness; and especially the corruption of her nature lay heavy on her heart. Often she cried out, Behold I was shapen in iniquity, and in sin did my mother conceive me. I was altogether born in sin. And spoke very judiciously of the *old man*, and *new man*, and of mortification, self-denial, and taking up the cross, and following of Christ. That scripture was much in her mouth, "The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise," Psal. li. 17.; that brokenness of heart, which is built upon and flows from faith; and that faith, which is built upon Christ, who is the proper and alone sacrifice for sin. After slumbering

a little, she said, I feel myself very weak. But this is my confidence, "The bruised reed he will not break; and the smoking flax he will not quench," Isa. xlii. 4. After some discourse of the nature of faith, she caused Heb. xi. to be read to her; at the reading of which, she cried, O what a stedfast loyal faith was that of Abraham, which made him willing to offer up his own and only Son! "Faith is (indeed) the substance of things hoped for, and the evidence of things not seen."

Affected with her excellent discourse, and her deathful appearance, her parents burst out in tears. She begged that they would be patient, and content with the hand of God, saying, Why do you weep at this rate over me, seeing, I hope, you have no reason to question, but, if the Lord take me out of this miserable world, it shall be well with me to all eternity? You ought to be well satisfied, since our "God is in heaven, and doth whatsoever pleaseth him," Psalm cxv. 3. And do you not pray every day, that his will may be done on earth, as it is in heaven? Now, this is God's will, that I should lie on this sick-bed, and of this disease: shall not we be content when our prayers are answered? Would not your extreme sorrow be murmuring against our God, without whose good pleasure nothing comes to pass? Although I am struck with this sad disease, yet I am dumb, because it is the will of God. And as long as I live, I will pray that God's will, not mine, may be done. Hath not the providence of God a special hand in every common thing, and much more in disposing of the lives of men and women? Adversity and prosperity are both good. Some things seem evil to us, but the Lord turns all to the good of them that are his. After a little rest, she added, O now is a day for opening of the first question of the Catechism, which in Holland is, "What is thy only consolation in life and in death?" and if we were there, we should hear, that, whether in death or in life, a believer is Christ's, who hath redeemed us with his own precious blood, from the power of the devil. None of us liveth to

himself ; and none of us dieth to himself. For whether we live, we live unto the Lord ; and whether we die, we die unto the Lord : whether then we live or die, we are the Lord's. Why then, my dear parents, do you afflict yourselves thus ? With weeping I came into the world ; and with weeping I must go out again. But, O ! better, better is the day of my death, than the day of my birth !

She had lived much above the vanities of the world, and took no pleasure at all in those things which usually take up the heart and time of young ones. She was much grieved, and ashamed to see, how glad and mad both young and old were upon vanity, and how foolishly they spent their time. But having had an ardent love to the scriptures and her Catechism, (which is a very excellent one), for which she blessed God, as one of her greatest mercies, next to the Lord Christ ; and again and again begged of her father, to go particularly to those ministers who had taken so much pains with her to instruct her in it, and to thank them from her, a dying child, for their good instructions, and to tell them, for their encouragement to go on in the work of catechising, how refreshing those truths, which they had taught her, were to her now in the hour of her distress. O the sweet catechising, said she, unto which I did always resort with gladness, and attended without weariness ! O the kindness of God, in my religious education, under such parents and ministers ! I esteem it a greater portion than ten thousand guilders : for thereby I have learned to draw such comfort to myself out of the word of God, as all the world besides could never have afforded.

Her father hinting to her, that she was very weak, Yes, said she, I feel my weakness increasing, and your sorrow increasing too, which adds to my trouble. Be content, I pray you. It is the Lord that doth it. Let us cheerfully fall into the hands of the Lord ; for his mercies are great. She earnestly pleaded with her parents, especially her mother, from the example of David, not to

be over-grieved for her death; but to think and say, Our child is WELL; for we know that it shall be WELL with them that trust in the Lord. Remember Christ's words: "In the world ye shall have tribulation; but be of good cheer; in me ye shall have peace." Remember Job's sufferings and resignation. Did the apostles suffer great tribulation, and must we suffer none? Did not Jesus, my only Saviour and life, sweat great drops of blood in an agony? Was he not mocked, spitted upon, nailed to a cross, and his side pierced with a spear! and all this for my sake, for my loathsome and abominable sin? Did not he cry out, "My God, my God, why hast thou forsaken me?" Did not he hang upon the cross to purchase for me the garments of salvation, and to clothe me with his righteousness? Being now very weak, she said, O! if I might quietly sleep in Jesus' bosom! and that till then he would strengthen me! O that he would take me into his arms, and bless me, as he did the little children. I live here as a child; Lord, I am thy child: receive me into the arms of thy grace. O Lord, grace, grace, grace, and not justice! For, if thou enter into judgement with me, I cannot stand. In thy sight no living can be justified.

The Lord having restored her some strength, she laboured to spend it all for Christ, in awakening, edifying, and comforting of those about her, especially in comforting her parents, saying, I know that all things work together for the good of them that love God, and are called according to his purpose. Who shall separate us from the love of Christ? I am persuaded, that neither life, nor death, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is towards us in Christ Jesus our Lord. "My sheep (saith Christ) hear my voice, and I know them, and they follow me. I give unto them eternal life, and they shall never perish, neither shall any pluck them out of my hand. My Father who gave them to me is greater than all; and none shall pluck them out

of my Father's hand," John x. 28. 29. After a little rest, she, in a kind of rapture, cried out, "Now death is swallowed up in victory! O death, where is thy sting? O grave, where is thy victory? The sting of death is sin, and the strength of sin is the law. But thanks be to God, who giveth us the victory, through our Lord Jesus Christ." She was frequently employed in ejaculatory prayer, and was much comforted in thinking, how the Lord Jesus prayed for, and promised to send his Spirit to comfort her. Oh! said she, let him not leave me. Lord, continue with me till my work and warfare be finished. Her low thoughts of herself and her own righteousness, made her cry out, None but Christ! none but Christ! none but Christ! Without him I can do nothing. Christ is the true vine. O let me be a branch of that vine!

She laboured to comfort herself and parents from the precious oracles of God, repeating and applying them. "Ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption, by which we cry, Abba, Father." It is the "Spirit that witnesseth with our spirits, that we are the children of God: And if children, then heirs; heirs of God, and joint heirs with Christ," Rom. viii. 15. 16. 17. You see, father, that I shall be a fellow-heir with Christ, who hath said, "In my Father's house are many mansions; I go to prepare a place for you. I will come again, and receive you to myself, that where I am, there ye may be also," John xiv. 2. 3. Amen, Lord, take me to thyself. Behold, mother, he hath prepared a place and dwelling for me. Yea, he hath fitted and prepared me for that prepared place! How lovely are thy tabernacles, O Lord of hosts! My soul longeth, yea even fainteth, for the courts of the Lord: my heart and flesh crieth out for the living God. A day in thy courts is better than a thousand. Yea, I had rather be a door-keeper in the house of God, than dwell in tents of wickedness. Read that 84th psalm, that we may comfort one another with it. She then desired them to pray with her, and beg, if it were the

Lord's will, that her passage into eternity might be easy: and solemnly besought and charged her parents to exert themselves, to the very uttermost, in bringing up their remaining children for God.

Having a strong faith in the doctrine of the resurrection, she triumphantly repeated and applied the following or like scriptures: "The body is sown in corruption, but it shall be raised incorruptible; it is sown in dishonour, it shall be raised in glory; it is sown in weakness, it shall be raised in power, 1 Cor. xv. 42. Blessed are the dead that die in the Lord, because they shall rest from their labours, and their works do follow them, Rev. xiv. 13. The righteous are taken away from the evil to come: they shall enter into peace; they will rest in their beds, each one walking in his uprightness. Isa. lvii. 1. 2. I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth. And though, after my skin, worms destroy this body, yet in my flesh shall I see God, whom I shall see for myself, and not another, though my reins be consumed within me, Job xix. 25.—27. Marvel not at this, for the hour cometh, in which all that are in their graves shall hear his voice, and come forth; they that have done good unto the resurrection of life, John v. 28. 29."—Behold, father, thus it is, and thus it shall be with my poor mortal flesh! Behold, how I shall rest in Christ's bed-chamber! Behold, how, in this flesh, and with these now dim eyes, I shall see my precious Redeemer!—shall behold God for myself! Behold, how I shall rise and see him! And then shall my King say, "Come, ye blessed of my Father, inherit the kingdom prepared for you before the foundation of the world.—Behold, now I live; yet not I, but Christ liveth in me: and the life that I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me. I am saved, and that not of myself, it is the gift of God; not of works, lest any man should boast. My dear parents, we must soon part. I go to heaven, where we shall see one another again. I go to

Jesus Christ ; I go to my brother J. who so called on God till the last moment of his life ; I go to my little sister, who dying at three years old, said she was willing to die or to live, only as the Lord pleased *.

After her friends had, at her request, and according to her direction, prayed with her, and she had prayed by herself a considerable space, and she had repeated several of the texts, which had been quoted in the last sermon which she had heard, she begged of her parents the forgiveness of whatever faults she might have committed against them. And being refreshed with a sense of God's pardon of all her sins, she cried out, Behold, God hath washed away all my sins ! In this body I groan earnestly, that I may be clothed upon with my house which is from heaven, and that mortality may be swallowed up of life. The Lord is my Shepherd. Though I pass through the valley of the shadow of death, I will not fear, for thou art with me, and thy rod and thy staff shall comfort me. The sufferings of this present life are not worthy to be compared with the glory that shall be revealed in us. Shall not I suffer patiently, since my glorious Redeemer suffered so much for me, that he might purchase a crown of righteousness for us ? This tabernacle of my body shall now be taken down : my soul shall part from it, and be taken up into the heavenly Jerusalem, where I shall dwell, and go no more out, but sit and sing, " Holy, holy, holy is the Lord God of hosts." Her last words were, O Lord, into thy hands I commit my spirit. Lord, be gracious, be merciful to me, a poor sinner. She died in the 14th year of her age.

V. SARAH

* I know not but it might be this child who said, that she was willing to die, that she might go to heaven, and be with Christ : And, on being asked, What she would do, if Christ should go out of heaven ? replied, I will even follow him ; for I am sure it will always be heaven where Christ is. I myself once saw a child dying in a cradle, that appeared to have more knowledge of the principles of religion, than some who apply for admission to the Lord's supper.

V. SARAH HOWLEY, being between eight and nine years of age, was carried by her friends to hear a sermon on Matth. xi. 30. "My yoke is easy, and my burden light;" by means of which her conscience was awakened, and made deeply sensible of her need of Christ: She wept bitterly over her sinful and miserable condition; and having got retired into a chamber, and on her knees, wept and cried to the Lord as well as she could. And thereafter got her little brother and sister along with her, and told them of their lost condition by nature, and wept over them, and prayed with them. Another sermon on Prov. xxix. 1. "He that being often reprov'd, hardeneth his neck, shall suddenly be destroyed, and that without remedy," still more affected her, that she spent a great part of the night in weeping and praying; and for some time could scarce take any rest day or night, desiring with all her soul to escape from everlasting flames, and to get a saving interest in the Lord Jesus Christ: and crying, "What shall I do for Christ? What shall I do to be saved?" She could scarcely hear or speak of sin, but her heart was ready to melt. She spent much time in reading the scriptures. She was exceeding dutiful to her parents, loth to grieve them in the least, and ready to weep bitterly if she at any time offended them. She abhorred lying, and allowed herself in no known sin. She hated idleness; and spent her whole time in praying, reading, or at her needle.

In the beginning of 1670, she fell sick, and under great distress of mind. She begged her mother to pray for her, as Satan hindered her to pray for herself. I see, said she, I am undone without Christ and pardon! Alas, I am undone to all eternity! Her mother, knowing how blameless her life had been, and how serious she had been for a time, wondered to see her in such agony of mind; and asked, What sin lay so heavy on her spirit? She replied, It is not any sin of omission or commission, that sticks so close to my conscience, as the sin of my nature. Without the blood of Christ, it will damn me.

Her mother asked, what she should pray for to her? She answered, That I may have a saving knowledge of Christ; and that I may have an assurance of God's love to my soul. One time, when she fell into a fit, she cried, I am going, I am going! but, "what shall I do to be saved? O what shall I do to be saved?" Sweet Lord Jesus, I will lie at thy feet; and if I perish, it shall be at the fountain of thy mercy.

She was much afraid of presumption, and dreaded a mistake in the matters of her soul; and often in ejaculatory prayer to God, begged that he would deliver her from deceiving herself. Great and mighty God, give me faith, true faith, that I be not a foolish virgin, having a lamp and no oil. She often laboured to lay hold on the promises of the gospel, and plead them in prayer; particularly that in Matth. xi. 28. 29. "Come unto me, all ye that labour, and are heavy laden, and I will give you rest. Take my yoke upon you, and ye shall find rest unto your souls." Which was no small relief to her spirit. Often she cried out, Lord, hast thou not said, "Come unto me, all ye that are weary and heavy laden, and I will give you rest." Her father bidding her be of good cheer, because she was going to a better father. She replied, with some heat of spirit, How do you know that? I am a poor sinner, that wants assurance of my saving interest in Christ. O for assurance! O for assurance! And, with the utmost eagerness, besought such as came near her, to pity her, and help her with their prayers, and beg assurance for her.

Her mother asked her, how she would live, if God should spare her life? Truly, mother, said she, we have such base hearts, that I cannot tell. We are apt to promise great things when we are sick; but when we are recovered, we are as ready to forget ourselves, and to turn again unto folly. But I hope I shall be more careful of my time, and of my soul, than I have hitherto been. Being full of natural affection to her parents, and very careful lest her mother should be tired out with much

watching, her mother said to her, How shall I bear parting with you, when my eyes are scarce dried for your brother? She answered, The God of love support and comfort you. It is but a little while, and we shall meet in glory, I hope. Being scarce able to speak, her mother desired her to hold up her hand, if she had any comfort; which she did.

It had been requested by several ministers that came to see her, as well as in the public prayers in several churches, that the Lord would give her a token for good, that she might die in a triumphant manner. After long waiting for an answer to their prayers, she said, *Well, I will venture my soul on Christ.* At last, when all her friends thought she had been past speaking, she broke forth, and said, with a very audible voice, and cheerful countenance, Lord, thou hast promised, that "whosoever cometh unto thee, thou wilt in no wise cast out." Lord, I come to thee; and surely thou wilt in no wise cast me out. O how sweet! how glorious is Jesus! O how I love thee, sweet and glorious Jesus! O the wonderful love of God, in sending Christ! O free, free, grace to a poor lost creature! Thus she went on for a time, altogether ravished with the love of Christ, and magnifying the Lord, and rejoicing in God her Saviour. Then spake she as she was able to the rest of the family. She gave her Bible as a legacy to one of her brothers, and desired him to use it well for her sake; and added to him and to the rest, O get Christ to your souls, while you are young! *Remember now your Creator* before you come to a sick-bed; put not off this hard work till then; for you will find it hard work indeed. I know, by experience, the devil will tell you, that you are young; you need not be in such haste; you will have time enough when you are old. But you see, that I, who am but young, am going into eternity, while our grandmother there stays behind. O therefore make your calling and election sure, while you are in health! Remember these are the words of a dying sister. Oh! if you knew how

good Christ is! O if you had but one taste of his sweetness, you would rather go to him a thousand times, than stay in this wicked world! I would not for ten thousand and ten thousand worlds part with my interest in Christ. O happy am I that I am going to everlasting joys! I would not return back again for twenty thousand worlds! And will not you strive to get an interest in Christ? Looking on one of the servants, whom she thought graceless, she said, What shall I do in that great day, when Christ shall say unto the wicked, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels?" O how it grieves me to think, that I shall see any whom I knew on earth turned into that lake that burns for ever! O that word FOR EVER. Remember that word FOR EVER. O pray, pray, pray, that God would give you grace! Her grandmother told her, that she spent herself too much. She said, I care not for that, if I could do any soul good. She spake with much vehemence, as if her heart had been in every word.

Next day she was exceedingly desirous to die, and cried out, Come, Lord Jesus, come quickly; conduct me to thy tabernacles! I am a poor creature without thee: but my soul longs to be with thee. O when shall it be? Why not now, dear Jesus? Come, Lord Jesus. Come quickly. But why do I speak thus? Thy time, dear Lord, is the best. O give me patience. On the Lord's day, on which she died, she scarce spoke any; but much desired, that bills of thanksgiving might be sent to those congregations which had formerly been praying for her, that they might help her to praise God for that full assurance of his love which he had given to her; and seemed to be much swallowed up with the thoughts of God's free love to her soul. She often commended her spirit into the Lord's hand; and the last words that she was heard to speak, were these, *Lord, help; Lord Jesus, help;* and thus sweetly slept in him.

VI. A CHILD, whose mother had dedicated him to the Lord in the womb, before he could speak plain, was observed to be given to praying to God, and to be greatly desirous of being taught good things. He could not endure to be put to bed without family-worship, but would excite his parents to it, and would kneel down, and with great patience and delight continue till the worship was ended, without the least expression of weariness. And never seemed so well pleased as when engaged in it. He was also often upon his knees, by himself, in one corner or other of the house. He was much delighted in hearing of the word of God, either read or preached. He was fond of going to school, that he might learn something of God; and took great notice of what he read, and spake of it with much affection after he came home. He quickly learned to read the scriptures, and often read them with much reverence and tenderness, that his tears and sobs hindered him. At secret prayer he frequently wept bitterly. He was troubled for the wanderings of his heart in religious duties, that he could not keep it always fixed on God, and the work he was about.

As he grew up, he daily increased in an acquaintance with spiritual things. His heavenly carriage, and his excellent and experimental discourse of the things of God, astonished every observer of it. In prayer, he expostulated and pleaded with God, and used such arguments, as one could never have expected to enter into the heart of a child; and sometimes could not restrain his prayers, and tears from weeping in them, from the ears of the neighbours; which made one in the next house cry out, That child's prayers and tears will sink me to hell, by condemning my neglect and slight performance of prayer. He was much afraid of wicked company, and would often pray, that God would keep him from it; and that he might never be pleased in them that took delight in displeasing of God. And if he heard any body curse, swear, or speak filthy words, it made him tremble, and ready to go home and weep. He abhorred lying,

with his whole heart. When he committed any fault, he was easily convinced of it, and readily retired by himself, and begged pardon of God, and strength against such a sin. But he would never absolutely promise, that he would never commit such a sin again, because, he said, his heart was naught; but he would weep, and say, that he hoped, by the grace of God, he should not. He often retired to secret prayer, when other children were playing. He was greatly delighted, when any discoursed to him concerning the nature, offices, and excellency of Christ; and that he alone satisfied for our sins, and purchased everlasting life for us; or concerning other mysteries of redemption.

Falling sick, when a friend asked, whether he was willing to die, he replied, that he was not, for he was uncertain about his saving interest in Christ. His friend said, Havenot I heard you pray for a new heart, an humble and sincere heart? Did not you then pray with your heart? He replied, I hope I did. Not long after, that friend asked him again, whether he was willing to die? He answered, Now I am willing, for I shall go to Christ. After patiently enduring his increasing trouble and weakness, he at last expired, cheerfully committing his spirit unto the Lord Jesus, being about five or six years old.

VII. Another GIRL, between four and five years old, was greatly affected in hearing the word of God, and became deeply concerned about her eternal salvation; and began to ask her parents and others most serious and important questions concerning God and Christ, and her own soul. She was greatly afraid of hypocrisy, or of doing any thing to obtain the commendation and praise of men. Hearing one of her brothers say, that he had been at his prayers, she rebuked him very sharply, and told him how little such prayers were like to profit him, and that it was not to his honour to pray like an hypocrite, and to be glad that people should know what he had been doing. Her mother being very sorrowful

after the death of her husband, she told her, that she had no cause to weep so much, since she had still a good God alive with her.

She greatly loved faithful ministers, particularly one Mr Whitaker, for the sweet words they spake concerning Christ. She was so affected with Christ's sufferings, the danger of a natural state, and the zeal of God's servants, that, when she read of them in her Bible, she was apt to burst out in tears. She often with tears bewailed the corruption of her nature, and the hardness of her heart. She was greatly concerned for the salvation of others, and grieved to think of their estate, and apt to tell them some sweet word concerning Christ. She was especially concerned for to draw the hearts of her brethren and sisters to Christ; and her counsels and example prevailed with some of them, when they were very young, to retire frequently for secret prayer, and to ask very serious questions about the things of God. She was very careful to keep holy the Sabbath, spending the whole time in reading, praying, learning her Catechism, or teaching her brothers and sisters. Being left at home one Sabbath, she got them and some other little children together, and told them, that it was the Lord's day, and that they ought to remember it, to keep it holy; and after telling them, that the whole of it ought to be spent in religious exercises, except so much as was to be taken up in the works of necessity and mercy, she prayed with them; and, among other things, begged that the Lord would give them, who were little children, grace and wisdom, that they might know how to serve him.

She had a great delight in secret prayer, and in reading the scriptures, and getting them by heart, and in praising of God; and seldom or never complained of any thing but sin. She was full of compassion to all, but especially towards her widowed mother, and did all that lay in her power to render her life comfortable to her. When her mother was anxious about any worldly thing, she laboured to divert her from her carefulness, and some-

times told her, that grace was better than that; and that she had rather have Christ, and his grace and love, than any thing in the world. When one of her relations complained of her straits, she said, A man may go to heaven without a penny in his purse, but not without grace in his heart. She greatly loved and delighted in those that she thought feared the Lord.

For several years she had much thought on her everlasting work, and was ready to ask, what they were doing that were in heaven? and exceedingly desirous to be among them that were praising, loving, and delighting in God, and serving him without sin. Her speeches about spiritual things astonished many experienced Christians. Between eleven and twelve years of age, she fell sick, and under her trouble did what she could, by scripture-arguments, to encourage her relations to part with her, as one going to heaven, and to prepare themselves to meet her in a blessed eternity. As she lay dying, the mother expressed her grief, that she had reproved and corrected her so often. She replied, O! mother, say not so; for *I bless God, when I am now dying, for your reproofs and corrections; I might have gone to hell, had it not been for them.* After this, she had a great sense of God's love, and a discovery of divine and eternal things, that filled her heart with joy; and expired in a rapture of holy triumph.

VIII. A POOR CHILD, descended from a very wicked father, was at first sight pitied by an eminent Christian, and taken into his family, in order to bring him up for Christ. His kind behaviour towards him opened a door for instilling into his mind the things of God. The good man's spiritual exhortations, by the blessing of God, soon brought the child to a liking of the things of God. He quickly learned his Catechism, and other questions, in a manner which could not have been expected from one of his age. He took great delight in discoursing concerning the things of God, was very attentive to

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willing to die for such a vile wretch as he was; and that he found it one of the hardest things in the world to believe. But at last it pleased the Lord to give him some hopes, that there might be mercy for him, though he had been the chief of sinners; and he was enabled to essay gripping at some promises, particularly that, Mat. xi. 28. "Come unto me, all ye that labour, and are heavy laden, and I will give you rest." And, O! how he admired and blessed God for the smallest hopes! how highly he magnified that free and rich grace, that could, and he hoped would, pity and pardon him; insomuch, that notwithstanding all the sickness in it, the house was that day a little heaven,—so full of joy and praise. And though he had prayed before, yet now the Lord poured out the spirit of prayer upon him in an extraordinary manner. With amazing earnestness he begged to be washed in the blood of Jesus, and that the King of kings, and Lord of lords, would pardon all his sins, and receive him into his kingdom. And when he heard Christ mentioned to him, he was sometimes almost ready to leap out of his bed for joy.

When he was told, that if he should recover, he must not live as he pleased, but must give up himself to Christ, as his child and servant, to bear his yoke, he in the most earnest manner replied, Yes, the Lord, helping me, I will with all my soul do this. He heartily thanked his master for his great kindness in taking him out of the streets, when he was begging, and admired the goodness of God, which put it into the heart of a mere stranger to take such care of so pitiful and wicked a creature. My dear master, said he, blessed be God, that made you to take pity upon me; for I might have died, and have gone to the devil, and been damned for ever, if it had not been for you. After all this, he hinted to a Christian friend, that he was still afraid, lest he should deceive himself with false hopes. This friend replied, that he had endeavoured to hold forth the grace of God to his soul, and shown him from God's word, that Christ was as freely offered to him as ever

he was to any sinner in the world ; and would he still give way to his doubts and fears, as if all that he heard had been nothing but lies ? Thou sayest, thou fearest that Christ will not accept of thee ; I fear thou art not heartily willing to accept of him. The child answered, Indeed I am. The Christian friend replied, If thou art unfeignedly willing to have Christ, he is ten thousand times more willing to have thee, and to wash and save thee, than thou art to desire it. And now, at this time, Christ again offers himself freely to thee ; therefore receive him humbly by faith into thine heart, and bid him welcome ; for he deserves it. Upon which the Lord discovered his love to the child, and he joyfully replied, Well, all is well. The match is made. Christ is willing, and I am willing too : and now Christ is mine, and I am his for ever. And from that time forth he continued in the joyful assurance of God's love to him, praising him for it, and desiring to die and be with Christ ; and expired, uttering that expression, *Into thy hands, Lord, I commit my spirit*, in the tenth year of his age.

X. KATHARINE BRUEN having enjoyed a most careful and Christian education, was, from a child, remarkably acquainted with the holy scriptures, and disposed to improve them aright, as occasion offered. She used the things of this world with moderation and sobriety, never affecting the vain pleasures and fashions, in which other young ones too much delight. The Lord's day was always dear and welcome to her, and she oftentimes went far for the pure and faithful ministry of God's word, rather than be without it. Her heart was so tender, that she oftentimes wept, while she heard sermons, read, prayed, and meditated on divine things. She conscientiously avoided every thing she saw, or suspected, to be sinful ; and such as many accounted no sins. She mentioned the names, titles, or attributes of God, with great reverence. Her talk proceeding from a sanctified heart, was always well seasoned, and ministered grace to

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prayer, reading, expounding, or repeating of sermons ; behaved with great gravity, diligence, and affection, till the duties were ended, and appeared very ready to receive the truths of God. He asked many questions about his soul and heavenly things ; and seemed mightily concerned, what should become of his soul when he should die. He was so affected with the love of Christ in dying for sinners, that he could scarcely either think, hear, or read of it, without weeping.

Before he was six years old, he made conscience of secret prayer, and that with such extraordinary meltings, that his eyes were often red and sore with weeping for his sin. He often put Christians upon spiritual discourse, and never seemed satisfied unless they were talking of spiritual things. His thoughts were so much busied about the things of another world, that he often discoursed with his bed-fellow in the night, about the matters of his soul; and heavenly conference was sweeter to him than his natural rest. His mother, whom he greatly loved and honoured, dying, he was exceedingly affected; but often comforted himself, by repeating and thinking on the promises of God's being a *father* and guardian *to the fatherless*, and the *orphans stay* : And, after living in this gracious and lively manner, he died sweetly in the faith of Jesus Christ.

IX. A CHILD, monstrously wicked, in cursing, swearing, and every thing horrid, of which his age was capable, coming in a most loathsome and ragged condition to beg at the door of an eminent Christian, he, in pity, took him into his family, in order to bring him up for the Lord Jesus Christ. Along with the most earnest prayers, that God would pluck him *as a brand out of the fire*, he laboured with all his might to teach him concerning his miserable condition by nature, and concerning God, the worth of his soul, and that eternity of glory or misery, that he was born to; and the Lord so remarkably blessed his instructions, that, within a few weeks, he was

convinced of the evil of his ways, and left off all swearing, cursing, or calling of bad names, and began to retire by himself, and bitterly bewail his wicked life, and to beg of his master or others, to instruct him in the things of God, or to repeat what they had said to him, that he might remember it the better.

After he had thus continued for some time earnestly seeking after the knowledge of God in Christ, and practising the means of grace, he was taken by the plague, which entered into the family. Notwithstanding his distemper was very painful and tedious, the trouble of his soul, on account of his sinfulness and misery, was much greater. His former sins stared him in the face, and made him to tremble; the fear of God's wrath, and his lying under it *for ever*, made him cry out bitterly, that he was a miserable sinner, and he feared that he should go to hell; and his sins were so great and many, that there was no hope for him. He was much more concerned, what should become of his soul for ever, than for his natural life. The plague in his soul lay far heavier on his heart, than that of his body. He not only cried out of his swearing, lying, and other notorious wickedness, but was especially grieved and terrified for the sin of his nature, the vileness of his heart, and original corruption. He particularly confessed, and with tears bewailed his sins, even such as none but God knew of. He looked on himself as the very greatest sinner in London; and he abhorred himself as the vilest creature he ever knew.

He asked such Christians as came to visit him in his distress, whether they thought there were any hopes of mercy for him, who was so undeserving of it? and begged them to deal plainly with him; for he was greatly afraid of being deceived. Being informed how willing and ready the Lord Jesus was to accept of poor sinners, and counselled to venture himself upon him for mercy and salvation, he said, that he would fain cast himself upon Christ, but he wondered how Christ could ever be

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compliance with Popery, cost what it would; and to study holiness, and bring up her child in the true fear of God, that she might meet with her again in heaven.

The day before her death, the Lord fully delivered her from all her distress, and filled her soul to the very brim with the consolations of Christ. Part of her time was spent in prayer, and singing of psalms, or in hearing her husband read portions of scripture to her, particularly John xvii. whom she sometimes interrupted with her triumphant exclamations on particular texts. Part of her delightful expressions were, "O Lord Jesus, dost thou pray for me! O blessed and sweet Saviour, how wonderful! how wonderful! how wonderful are thy mercies! the blessedest reading that ever I heard, the comfort of which doth sweeten my soul! He hath satisfied my longing soul, and filled my hungry soul with goodness. Let me meditate on the goodness of the Lord for this. "Father, I will that they whom thou hast given me may be with me, where I am, that they may behold my glory," is the sweetest saying that ever came to my soul: For now I perceive, that the countenance of Christ, my Redeemer, is turned towards me, and the bright shining beams of his mercy are spread over me. O happy am I, that ever I was born to see this blessed day! Praise, praise, O praise the Lord, for his mercies, and for his wonderful works! O my sweet Saviour, shall I be one with thee, as thou art one with the Father! Wilt thou glorify me with that glory which thou hadst with the Father before the world was! Dost thou so love me, who am but dust and ashes, as to make me a partaker of glory with thyself? What am I, poor wretch, that thou art so mindful of me? O how wonderful! how wonderful! how wonderful is thy love! O! thy love is unspeakable! O! how I feel thy mercies! And O! that my tongue and heart were able to sound forth thy praises, as I ought, and willingly would! O help me to praise the God of consolations: O! my God, thou hast showed me the path of life. For a little

moment thou didst hide thy face from me ; but with everlasting mercy thou hast had compassion on me.— I am filled with joy and gladness. The lines are fallen unto me in pleasant places. I have a goodly heritage. How comfortable is the sweetness that I feel ! sweeter than honey, or the honey-comb ! O the joys, the joys, the joys, that I feel in my soul ! O they be wonderful ! O come, kiss me with the kisses of thy mouth ; for thy love is better than wine ! O how sweet the kisses of my Saviour ! Mine eyes are opened ; I feel, I see, the everlasting mercies of my Christ ! O how merciful and marvellously gracious art thou to me ! I feel thy mercy. I am as assured of thy love, as thou art the God of truth ; even so surely do I know myself to be thine, O Lord my God. My soul hath been compassed with the terrors of death, and the pains of hell got hold on me ! But O blessed be the Lord, that hath thus comforted me, and hath brought me to a large place, sweeter than the garden of Eden ! My warfare is accomplished, and mine iniquities are pardoned ! “ Lord, whom have I in heaven but thee ! and there is none upon earth that I desire besides thee ! My flesh and my heart faileth ; but God is the strength of my heart, and my portion for ever ! ” And with that, she presently fell asleep in Christ, in the twenty-second year of her age, A. D. 1601.

XI. JOHN JANEWAY was one of the most promising scholars and amiable students of his age. After he had made remarkable progress in the knowledge of languages, mathematics, and other human sciences, the Lord, by means of the exemplary life and heavenly converse of one of his fellow-students, together with the sermons of Drs Arrowsmith and Hill, and his reading some part of *The Saints Everlasting Rest*, pleasantly opened his heart to receive the Lord Jesus Christ. In consequence of which, he now began to be ashamed and pained, that he had in the former part of his youth so eagerly hunted

the hearers. Her daily exercise was to converse with God, in reading, meditation, prayer, and praise. All her delight was in the people of God, in proportion as his image appeared on them. The Lord's commandments were precious to her; and she, from her childhood, feared him, and walked before him with an upright heart. And remarkably able to render a reason of her faith and hope, she grew in grace, and in the knowledge of Jesus Christ.

Being about twenty years old, she, *by her parents consent*, was married to W. Bretterg, a religious gentleman near Liverpool, who had sincerely embraced the Protestant faith; and on that account was exceedingly hated, and his property injured, by the Papists that swarmed in that country. Her knowledge, patience, meekness, and constancy, much edified him, and confirmed him in his most holy faith; and encouraged him patiently to bear all the wrongs and indignities that were daily offered to him, in the killing of his cattle, &c. She often said to him, "It is good that such things should be; but woe to them that do them. It is good in God thereby to chasten his children, and prevent some sin that he saw us like to fall into. It is good, in respect of God's church, that the weak may be confirmed in the truth, and that Popery may be disgraced, when the world see such wickedness flowing from it; and that the wicked may be without excuse in the day of judgement, when their conscience tells them, that they commit such villainy out of mere malice and revenge. The mercies of God to us are infinite, who, not only by his word, but also by his justice, makes us meet for his kingdom. Little do our enemies know what good they thus do unto us, and what ruin they bring on their own kingdom, while they thus set forth the wickedness of it." She not only used to pray herself, that God would forgive their malicious injurers, but earnestly prompted her husband to do the same. Once, as she was riding to church with him, and he was angry with his servant, she, weeping, said to him,

"Alas! husband, I fear your heart is not right towards God, that you can be thus angry for a trifle; ye must pray against your passion, and always be sure, that your anger be for God, else how dare you appear this day before his minister, and offer up your prayers in the public congregation before God?" Her personal conduct was so modest, holy, humble, devout, and charitable to the poor, that some of their Popish adversaries were obliged to speak well of her, notwithstanding her remarkable zeal against their abominations.

She had scarcely been married two years, when she fell into a violent fever, and soon after, under most fearful assaults from Satan, which made her reckon all her former experiences but delusion, and her holy life but hypocritical dissimulation; and made her sometimes almost utterly despair of the mercy of God, and wish she had never been born. Nevertheless, amidst all her tremendous anguish and terror, her deep concern about the corruption of her nature, and the absence of God's Spirit, her earnest wrestlings in prayer, and intreating her Christian friends to persevere in earnest prayer for her, and the like, plainly marked the reality of her grace. She had also many lucid, at least breathing intervals, in which the Lord refreshed her soul, by means of his gracious promises, pointed out to her by her brother and other godly friends. Once, after a great conflict with Satan, she said, "Satan, reason not with me, I am but a weak woman. If thou hast any thing to say, say it to my Christ. He is my Advocate, my strength, and my Redeemer; and he shall plead for me." The eighth chapter of the Romans, and Rev. xxi. 6. "I will give unto him that is athirst, of the water of life freely," were peculiarly sweet to her, and a foundation of much earnest pleading with God. Once, affectionately kissing her Bible, she said, "O Lord, it is good for me to be afflicted, that I may learn thy statutes. The law of thy mouth is better to me than thousands of gold and silver." She begged her husband to beware of the least

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after human learning, and had so little cared to obtain the saving knowledge of Christ. He now esteemed it all but loss for Christ. He looked on all human learning, when fixed on any thing below Christ, and not improved for Christ, as folly and madness, which made men more like the devil, and more fit for his service, and which would render the possessors more miserable for ever. He pitied them that were eager to know ever thing but *Christ* and *themselves*. He now, therefore, became more diligent, but spiritual, in his studies; and Christ was at the beginning, middle, and end, of every thing with him. He earnestly applied himself to contrive, how he might best express his love and thankfulness to God, who had brought him out of darkness into his marvellous light, and translated him into the kingdom of his dear Son. For this purpose, he laboured, by his discourses, and by his letters, to gain others, especially his own relations, to Christ. In one of his letters, "Brother," he says, "I feel my love to you better than I can express it: but love felt, and not expressed, is little worth. I therefore desire to make known my love to you the best way I can. Let us look one on another, not as brethren only, but as members of the same body, of which Christ is the head; let us breathe and hunger after this, that our closest knot may meet in Christ. If we be in Christ, and Christ in us, then shall we be one with another: seek that, therefore; and seek it earnestly. O seek, by continual prayer. This is a great and necessary duty; nay, a high and precious privilege. If you can say nothing, come lay yourself in a humble manner before the Lord. You may believe me; for I have through mercy experienced what I say. There is more sweetness to be got in one glimpse of God's love, than in all that the world can afford. O do but try. O taste, and see how good the Lord is! Get into a corner, and throw yourself down before him, and beg of him to make you sensible of your lost and undone state by nature, and of the excellency and necessity of Christ. Cry, Lord,

give me a broken heart ; soften, melt me. Give me any thing in the world, if so I may be but enabled to value Christ, and accept of him, as he is offered to me in the gospel ! O that I may be delivered from the wrath to come ! O a blessing for me, even for me ! Resolve not to be content, till the Lord hath in some measure satisfied you. O how my bowels yearn towards you ! how my heart works ! with what affections I write to you ! and what prayers and tears have been mingled with these lines ! I love your souls so well, that I cannot bear the thoughts of the loss of them. " Except a man be born again, he cannot enter into the kingdom of heaven." Look well about you, and into yourselves. You are in hell's mouth, without this *first step* ; and nothing but God's free grace and mercy is between you and the state of devils. The Lord deliver us from a secure careless heart. You see a natural man's condition. How can you then lie down in security ? O look, for your soul's sake ! prayers, and tears, and groans, will not do without Christ. Many, when they are convinced of sin, and are under fears of hell, run to duty, and reform some things, and thus the wound is healed ; and by this thousands fall short of heaven. If we be not brought off from ourselves, and our righteousness, as well as from our sins, we cannot be saved. We must see an absolute need of Christ, and give up ourselves to him, and count all but dross and dung, in comparison of him and his righteousness. Look therefore for mercy only in Christ. The terms of the gospel are gracious, mercy for receiving. Do you desire mercy and grace ? Even this is the gift of God, to desire and hunger after Christ. Let desires put you on endeavours. The work is sweet ! Even repentance and mourning hath more sweetness in it, than all the world's comfort. It is unworthy of a Christian, to have such a narrow spirit, as not to act for Christ, with all his heart, and soul, and strength, and might. Be not ashamed of Christ. Be not afraid of the frowns and jeers of the wicked. By no

means yield to any known sin. Be much in secret prayer, and in reading of the scriptures. There, are laid up all the glorious mysteries of *our redemption through Christ.*" Many such letters he wrote, and discourses he uttered, to his brethren. One of them, about eleven years of age, appeared to have his heart melted with what he had said to him one day. He soon after wrote him a letter, begging of him not to rest satisfied, till he knew what a thorough change and effectual calling meant. O! said he, take not up with some beginnings, faint desires, and lazy seekings! One may weep a little for sin, and yet go to hell for sin. Many that are under some such work, shake off their sense of sin, murder their convictions, and return again to folly. O take heed. If any man draw back, the Lord will take no pleasure in him. But I hope better things of you, and things which accompany salvation.

By means of his holy example, exhortations, and prayers, the beauty of religion, in some measure, appeared in the family in which he was lodged. He had a most pleasant and affecting gift of prayer, and was much given to it, praying at least *thrice*, and sometimes *seven times* a-day, in secret; and in it enjoyed the most familiar and humble fellowship with God, so that he would scarce come off his knees, without his blessing; and had many wonderful and often immediate returns of prayer; one instance of which is, his father lying sick, under gloomy apprehensions with respect to the state of his soul, repeatedly said to him, "O son, this passing into eternity is a weighty matter. This dying is a solemn business, and enough to make any one's heart to ake, that hath not his pardon sealed, and his evidences for heaven manifested. O that God would clear up his love to me! O that I were able, upon good grounds, to look death in the face, and adventure upon eternity with well grounded peace and comfort." Notwithstanding all that he could say to him, his father, who was reckoned an upright Christian, continued under his despondency.

He therefore retired, and wrestled with God, that he would fill his father with joy and peace in believing; and that he would speedily give him some token for good, that he might cheerfully leave this world for a better. Returning to his father, and asking him, how he was now; he, after a little while silent, but abundant weeping, burst forth thus: "O son, now it is come! Now it is come! Now it is come! I bless God I can die. The Spirit of God hath witnessed with my spirit, that I am his child. Now I can look up to God, as my Father; and to Christ, as my Redeemer, my Beloved, my Friend: my heart is full: it is brimful. I can hold no more. I know now what the *peace of God*, which *passeth all understanding*, means. I know now, what that *white stone* is, wherein a *new name* is written, which none know but they who have it. That fit of weeping, in which you saw me, was a fit of such overpowering love and joy, that I could not contain myself; neither can I express what glorious discoveries God hath made of himself to me. And had that joy been greater, I know not how I could have bore it, or whether it would not have separated my soul from my body. Bless the Lord, O my soul, and all that is within me, bless his holy name, who hath pardoned all my sins, and healed all my wounds, and caused the bones which he had broken to rejoice! O help me to bless the Lord, for his infinite goodness and mercy! O now I can die. I desire to be dissolved, and to be with Christ." Ravished with this mercy granted to his father, in immediate answer to his prayer, the young man burst forth thus: "O blessed, and for ever blessed be God, for his infinite grace! O who would not pray to God! Verily he is a God that heareth prayer; and that our souls know right well." After he had told his father, how he was wrestling for him just before, his father fell into another extasy of joy, under which his body was like to sink; and enjoyed a most pleasant calm to his last breath.

After his father's death, he laboured in every form he could, to help and comfort his afflicted mother, and her numerous family. Returning to *King's College*, and he and some pious fellow students, by fellowship-meetings for prayer, and for communications of their studies and spiritual experiences, laboured to edify each other. Going to Dr Cox's family, to be tutor to his son, he there profited by other Christians, and left in it a lasting but savoury remembrance of him. His health being broken, he retired to the country for the recovery of it. But he professed, that he was ashamed to desire or pray for life; for, said he, "Is there any thing here below, that is more desirable than the full enjoyment of Christ? O that crown! that rest! which remaineth for the people of God! And, blessed be God, I can say, it is mine: I know that, when this tabernacle of clay shall be dissolved, I have a building of God, a house not made with hands, eternal in the heavens. I therefore groan earnestly, not to be unclothed, but to be clothed upon with Christ. To me to live, is Christ; and to die, is gain."

His health recovering a little, he applied himself more and more to the study of close walking with God. He used to spend an hour every day in solemn meditation, in a solitary place. One of his brothers, one day, hid himself in it, that he might observe him; and was astonished to behold how his very eyes and countenance shone with inexpressible lustre of joy, while he walked up and down, thinking on and talking with God. His heart especially fed upon the love of God in Christ to poor perishing sinners: "God," said he, "holds mine eyes most upon his goodness, and upon the promises, which are most sure and firm in Christ. His love to us is greater, surer, and fuller, than ours to ourselves. We destroyed ourselves; but his love saved us. Let us then behold him, till our hearts desire,—till our very souls are drawn out after him,—till we are brought to acquaintance, intimacy, and delight in him. O blessed are they that know him, and are known of him! It is good for me,

that I draw near to God. O that I were admitted to converse with him, that I might hear his voice, and see his countenance ! For his voice is sweet, and his countenance is comely ! O that I could love him, and be sick of love ! that I might die in love ! that I might lose myself in his love." To a friend, that laboured under doubts with respect to his spiritual estate, he wrote thus, " O stand still and wonder ! Behold and admire his love ! Now, if never before, consider what thou canst see in this precious Jesus Christ. Canst thou not see so much, till thou canst see nothing else ? Here is a sea ! Fling thyself into it, and there shalt thou be compassed with the heighth, and depth, and breadth, and length, of his love, and be filled with all the fulness of God ! Hast thou not tasted ? Hast thou not known, that his love is better than wine ? THIS, THIS is he who is altogether lovely ! Even while I write, my heart burns : I am sick of love ! But methinks, I see you almost drowned in tears, because you feel not the workings of love towards God. Weep on still : for love hath tears, as well as grief ; and tears of love shall be kept in God's bottle, as well as tears of grief. Have you not felt such meltings of loving grief ? Know that they are the streams of Christ's love flowing to thee, and through thee, and from thee, to him again.

Nevertheless, he had his own share of inward trouble, and even of dreadful and horrid temptations ; but the Lord supported him under them. He was much afraid of decays in grace, or flatness of spirit, in himself and others. He wrote thus to his brother : " You live in a place where you have few examples of strict and close walking with God. Beware of losing the impressions which you once had. Remember what meltings of affections ! what earnest inquirings after Christ ! O take not up with slight work. Conversion is another thing than many take it to be. Let us awake, and fall to our work in earnest. Heaven and hell are before us, and death behind us. What do we mean to sleep ! O how

would some tremble, should they fall sick, and the devil and conscience fall upon them! O live more upon things unseen. You must be content to be laughed at for your preciseness and singularity; a Christian's walking is not with men, but with God. He hath great cause to suspect his love to God, who doth not delight most in conversing with God. Religion makes a man spiritual in his common actions. Rest not in any condition, in which your security is not founded upon the Lord Jesus Christ. Labour to love God for himself. If we knew more of God, we would love him more; and he would still reveal more of himself to us; and then we should see more and more cause to love him, and to wonder that we do not love him more. O this, this is our happiness, to have a fuller sight of God;—to be wrapped up in, and filled with the love of Christ!

He carefully watched over his thoughts, words, and actions, and solemnly reviewed them every day; and marked down what the frames of his spirit had been, especially in his religious duties. He much studied the scriptures, and found them sweeter than his necessary food. He was much concerned to have himself and others studying an universal and free regard to the glory of God, and making religion their principal business. He was especially concerned that ministers, above all men, should take heed to carry on no carnal and selfish design, instead of wholly eyeing the glory of God, and salvation of men. He looked on the taking up of preaching, *as a trade to live by*, utterly inconsistent with the spirit of a true gospel-minister. He greatly abounded in pity and compassion to men's souls; and yet was exceedingly grieved and ashamed, that he had so little of it; and that he did not lay out himself more to win souls to Christ; and that he did not, in all the visits which he made or received, duly aim at the imparting or receiving of some spiritual gift. The mis-spending of precious time, and the barrenness and impertinence of talk at Christians meetings with one another, were a

burden to his spirit. It grieved him, that when God put opportunities into their hand, they so little improved them, in building up one another in their most holy faith,—in encouraging one another in their way to Zion, or in speaking of the glories of that country and kingdom to which ~~the~~ ^{they} belonged; but preferred vain and empty stuff to Christ, heaven, and eternity. It also grieved him, that Christians indulged so much pride, peevishness, and division; and were so ready to reproach one another, even for a mere difference of judgement.

In the latter part of his life, he behaved as one quite weary of this world, and that lived in constant views of the eternal state. He made it his whole business to maintain sensible and familiar fellowship with God. And if, by means of company or otherwise, this was interrupted, he was altogether uneasy till he got into it again. The views of Christ's appearance to judge the world, were, in a particular manner, pleasant to him. In this delightful manner he lived for about three years before his death. And though he had several dark clouds, and even despondings, and though he questioned many of his actions; yet he did not question the safety of his spiritual state; but had his heart and hope fixed upon that rock Christ, and the new covenant, which neither winds nor waves could shake. His senses were still so spiritually exercised, as that he could look upon Christ as his Redeemer, upon God as his Father, and upon heaven as his country, and inheritance. And he reckoned the highest pitch of patience and self-denial, to be contented to live on earth, and dwell on this side a full and eternal enjoyment of that *Holy One*, whom his soul so loved. O how vehement and earnest were his longings to be dissolved, and to be with Christ!

His body wasting by a deep consumption and spitting of blood, and his sight gradually failing, his soul became more and more vigorous. And he was so swallowed up with the views of the heavenly felicity, that he could scarce think of his bodily trouble. He was never heard

to utter one word of complaint or weariness under the hand of God, unless his eager desire to be with Christ, and haste to be in heaven, could be so called. For the six last weeks of his life, he was almost constantly filled with *joy unspeakable, and full of glory*. Often he cried out, "O that I could but make you know what I now feel ! what I now see ! O that I could express the ten thousandth part of that sweetness which I now find in Christ ! Oh ! my dear friends, you little think what Christ is worth upon a death-bed ! I would not for a world, nay, not for millions of worlds, be now without Christ. I would not for a world live any longer." One, that came to visit him, telling him that he had seen many a weaker man restored to health, and live many years, he replied, "And do you think, friend, to please me by such discourse ? No, life and health, and this world, have lost all their excellency in my view. O what a poor and contemptible thing it is, in all its glory, when compared with the glory of that invisible world, in the sight of which I now live. And as for life and health, Christ is my life, and health, and strength. And I know that I shall have a far better life when I leave this. It would incomparably better please me, if you could say, "You cannot possibly hold out long. Before to-morrow, you will be in eternity." I tell you, that I so long to be with Christ, that I could be content to be all cut in pieces, and to be put to the most exquisite tortures, in order to die, and be with him. Oh ! how sweet is Christ ! Come, Lord Jesus. Come quickly. O death, do thy worst. Death hath lost all its terribleness ; death is nothing, through grace, to me. I can as easily die, as shut mine eyes, or turn my head to sleep. I long to be with Christ.

When his rapturous joys at any time intermitted, he cried out, "Hold out, faith and patience : in a little your work will be over ;" or with grief bemoaned himself, "What is the matter now, my soul ? Wilt thou,—canst thou unworthily slight this admirable condescension

of God to thee? Seems it a small matter to thee, that the great Jehovah should deal thus familiarly with his worm? What meanest thou, that thou dost not constantly adore and praise this rare, strong, and unspeakable love? Why art thou not every moment swallowed up in this free and unparalleled everlasting love? And then he brake out into new extasies of joy and praise, thus: "Stand astonished, ye heavens; and wonder, ye angels, at this infinite grace! Was ever any under heaven more beholden to free grace than I! O the joys! the everlasting joys, which are at his right hand! and of which I have the foretaste! Eternity, eternity is too short to praise this God. O bless the Lord with me, and let us shout for joy, and boast in the God of our salvation! O! he is come! he is come! O! how sweet! how glorious! is the blessed Jesus! O how excellent, glorious, and lovely, is the precious Jesus! And now I am sick of love; he hath ravished my soul with his beauty,—was there ever more sensible manifestations of rich grace! O! why me? Lord! why me? (perhaps he repeated THIS an hundred times, on different occasions). If I were never to enjoy more than this, it were well worth coming through all the torments that devils or men could invent, or even through hell itself, to such unspeakable joys. If this be dying, dying is sweet indeed. Let no true Christian be afraid of death. O death is sweet to me! Christ's smiles and visits would turn hell into heaven! Oh! that you but saw and felt what I do! Come, behold a dying man more cheerful than ever you did an healthful man, in the midst of his sweetest enjoyments. O, Sirs, worldly pleasures are poor, pitiful things, when compared with one glimpse of this glory, which shines so strong into my soul!

In his sickness, John xiv. xv. xvi. xvii. and Isa. liv. were peculiarly delightful to him. And he recommended to his friends, to study the promises much, and to make good their claim to them, and then they might, with joy, draw water out of these wells of salvation. He mightily

encouraged them to follow hard after God, and to follow Christ in an humble, believing, and zealous course of life, adding one degree of grace to another, and using all diligence to make their calling and election sure; and then they might expect a glorious passage into everlasting life. Every evening he used to take leave of his friends for time, and charged them to make sure a comfortable meeting at their Father's house in the other world. But the most of his work was PRAISE. When ministers or private Christians came to visit him, he begged that they would spend all their time with him in praises. "O!" said he, "help me to praise God! I have now nothing to do to all eternity, but to praise and love God. I have already all that my soul can desire on earth. All my wants, that can be supplied in this world, are already supplied. I want nothing, I expect nothing, I desire nothing, I can bear nothing more here, but a speedy lift to heaven. O praise, praise, praise that infinite LOVE, that infinite LOVER, who hath done such astonishing things for my soul; who hath pardoned all my sins, and hath filled me with his goodness; who hath given me grace and glory, and hath withheld no good thing from me! O my friends, help me with praises! help me, all ye mighty angels, who are so well skilled in this heavenly work! Praise him, all ye creatures on earth! Let every thing that hath being help me to praise God! More praises yet! O help me to praise God! I have now nothing else to do. I have done with prayer, and all other instituted ordinances. I have almost done with conversing with mortals. I shall presently behold Christ himself, that died for me, and loved me, and washed me in his own blood. Before a few hours be over, I shall be in eternity, singing the song of Moses and of the Lamb. I shall presently stand upon mount Zion, with an innumerable company of angels, and spirits of just men made perfect, and with Jesus, the Mediator of the new covenant. I shall hear the voice of much people, and, along with them, shall cry, Hallelujah, glory, salvation, honour, and power, unto the Lord our God. And

again we shall say, Hallelujah. And yet a very little while, and I shall sing unto the Lamb a new song, Worthy art thou to receive praise, and honour, and glory, and blessing; for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests, and we shall reign with thee for ever and ever: And thus expired, A. D. 1657, about the twenty-second year of his age.

XII. DYING SENTENCES of some Great, Learned, and Godly Men.

1. All my experiences, in being thirty years a privy-counsellor to four princes, have brought me to these solid thoughts, That seriousness is the greatest wisdom, temperance the best physic, and a good conscience the best estate.—*Sir John Mason.*

2. Seriously and diligently peruse the holy scriptures; for, if it be commendable to know the laws of our country, how much more to understand the statutes of heaven, and the laws of eternity?—*Sir Christopher Hatton to his relations.*

3. We have lived enough to our country, to our sovereign, and to our fortunes. It is high time to begin to live to ourselves, and to our God. Ah! my friends, while we laugh, all things are serious around us. God is serious, who exerciseth patience towards us. Christ is serious, who shed his blood for us. The Holy Ghost is serious, who striveth against the obstinacy of our hearts. All that are in heaven or in hell are serious. How then can a man that hath one foot in the grave jest and laugh? *Sir Francis Walsingham*, another of *Q. Elizabeth's* famous ministry, to some friends attempting to make him merry.

4. I now feel the powers of the world to come; and do own it to be the greatest wisdom of man, to live as one that must die, and to die as one that must live for ever.—*Cardinal Richelieu*, who, to free himself of the stings of his conscience, attempted to disbelieve the existence of God.

5. O what an ungrateful dog, and the vilest wretch that ever the sun shined upon, have I been ! O that I had been a leper crawling in a ditch, or a link-boy, or a beggar, or had lived in a dungeon, rather than to have offended God, as I have done ! From the bottom of my soul, I detest and abhor the whole course of my former wickedness. I have lived without hope, and without God, in the world. I have been an open enemy to Jesus Christ, and have done the utmost despite to the Spirit of grace. Can there be mercy and pardon for me ? Will God own such a wretch as I am ? Shall the unspeakable joys of heaven be conferred on me ? O almighty Saviour ! never, but through thine infinite love and satisfaction ! O never, but by the purchase of thy love ! *Long prodigal Rochester.*

6. I desire to die as Mr Perkins did, imploring the mercy and favour of God, through the mediation of his only Son Jesus Christ. *Archbishop Usher.*

7. I am the poor publican, having nothing to trust to, but the mercy of God in Christ. Alas ! I have *lost my time in a busy idleness.* To lead a life to advantage, one must be *serious.* *Hugh Grotius.*

8. I have surveyed the most part of that learning which is among men. But I find now no rest for my soul, but in the holy scriptures, particularly in Tit. ii. 11. 12. 13. 14. *John Selden.*

9. I repent of all my life, but that part of it which I spent in communion with God, and doing good. *Dr Donne.*

10. Oh ! I have lost a world of time, the most precious thing in the world ! of which had I but one year more, it should be spent in *David's Psalms* and *Paul's Epistles.* Oh ! Sirs, mind the world less, and God more ! All the learning in the world, without piety and the true fear of God, is worth nothing. The fear of the Lord, that is wisdom ; and to depart from evil, is understanding. *Salmasius.*

11. I do not esteem that a pain which will be the end of all trouble to me, and the beginning of eternal

joys. O serve the Lord in fear, and death shall not be terrible to you. Blessed is the death of those that have part in the death of Jesus Christ. *Mr John Know.*

12. Well, in all these tormenting pains, there is thing of the wrath of God. O my soul, be patient is thy God and Father, that thus orders thine estate. Death is my best friend, next to Jesus Christ. And blessed be God, that I have nothing to do but die. *Dr Gouge.*

13. Physician, you think to comfort me with hopes of my recovery : but you make my heart sad. I am not afraid to look death in the face. I can say, O death, where is thy sting? Death cannot hurt me. The knowledge of what heaven is, and that it is mine, makes me willing to die. *Mr John Dodd.*

14. Hereafter I will not talk with flesh and blood, nor think on the world's consolation. Farewell, all my friends, whose company hath been refreshful to me in my pilgrimage. I have done with the light of the sun and moon. Welcome, eternal life, everlasting love, everlasting praise, everlasting glory. *Mr Hugh M'Kail.*

15. Come, stingless death, have o'er; lo here's my pass
In blood character'd by his hand, who was,
And is, and shall be. Jordan, cut thy stream,
Make channels dry; I bear my Father's name
Stamp'd on my brow. I'm ravish'd with my crown,
I shine so bright; down with all glory, down,
That world can give. I see the pearly port!
The golden street! the blessed souls resort!
The tree of life. Floods gushing from the throne,
Call me to joys! Be gone, short woes, be gone.
I liv'd to die; but now I die to live!
I enjoy more than e'er I did believe.
The promise me into possession sends;
Faith in fruition, hope in having ends.

Mr John M'Lellan.

THE END.

